THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for September, 1914

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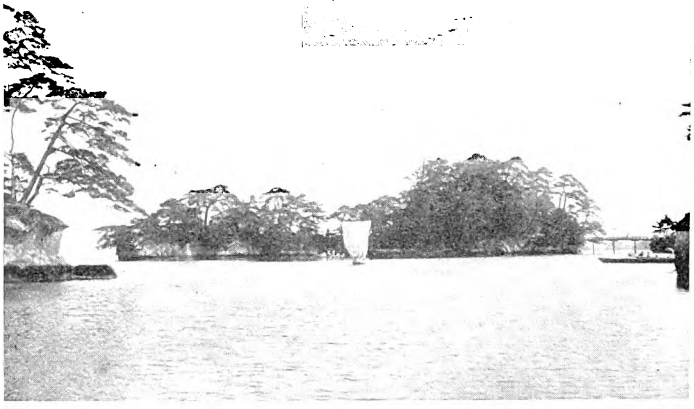

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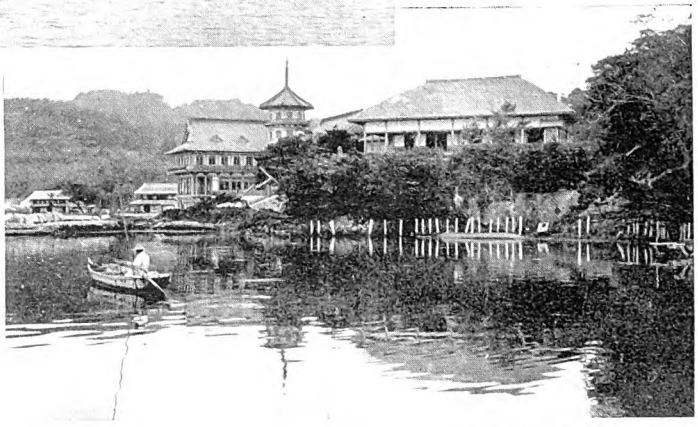

PARK HOTEL

FURO-SAN

BEAUTIFUL MATSUSHIMA

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THE JAPAN MAGAZINE

VOLUME FIVE SEPTEMBER, 1914 NUMBER FIVE

MATSUSHIMA

MATSUSHIMA is regarded as one of the *sankei*, or three most beautiful places in Japan. And it well deserves this reputation; for there are indeed few fairer natural scenes on earth. It reminds the traveler of the Thousand Isles of Canada and the English lakes all in one. Here innumerable pine-clad islands lift their fronded faces through the purple haze over a sea of silver-green; and when the sun sets, throwing the myriad islands into a golden glow, the mind is charmed to ecstasy.

Many visitors to Matsushima make the mistake of going by boat from Shiogama taking but a coast view of the islands, and thus get only a vague and unsatisfying impression of the beauty. This is to visit fairyland without seeing the abode of the fairies. It must be remembered that Matsushima bay is more than six miles long and five wide, and that to visit all the hundreds of islands that adorn the surface of the sea in this place would take years. Yet one may see the best part of Matsushima in two or three days if one knows how.

To make a tour of the beautiful region one should observe the following particulars. Matsushima is about two and a half miles from the station of the same name. One can go there easily by boat or by train from Shiogama. At the latter place there are many well appointed hotels, as well as along the coast of Matsushima, and the tourist can comfortably remain there and take in the beauty of the landscape and the fairyland generally. But to see the real beauty of the place one should go among the islands. To accomplish this in a reasonably brief time there are two ways.

1. The first is to go to Matsushima from Shiogama by way of Ogi-ga-ya, Sokwan-zan along the coast of Matsushima to Shiogama and to Shintomiyama, or vice versa. If one wishes to dothe trip in one day it is better to go direct from Shiogama to Tamonyama, Umahanashijima, Katsurajima, Ogi-ga-ya, Matsushima and Shintomiyama. The trip may just as conveniently be made in the reverse direction. For a two days' trip it is preferable on the first day to go from Shiogama to Tamonyama, Umahanashijima, Katsurajima and Ogi-ga-ya, passing the night at Matsushima. Then on the second day one can proceed to Tomiyama, Tonamaruyama and Otakamori to Shiogama again. The route in the opposite direction is equally enjoyable. For a three days' trip it is recommended that the tourist go the first day from Shiogama to Teizan canal, Matsu-ga-

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hama, Shobuta, Takayama, Hanabuchi, Kimigaoka, Sawajiri, Tamonyama and return to Shiogama. The second day may be occupied in going from Shiogama to Umahanashijima, Katsurajima, Nonoshima, Samukazezawa, Otakamori, Tonamaruyama, passing the night on the coasts of Matsushima. On the third day the traveler goes from Matsushima to Tomiyama, Shintomiyama, Ogi-ga-yama, Sakiyama, Shishizaki, returning to Shiogama.

2. Another way to take in the beauties of Matsushima is to go the first day from Matsushima to Umahanashijima, Nonojima, Katsurajima, Samukazezawa, Otakamori, Tonamaruyama, passing the night at Shiogama. Then on the third day one can go from Shiogama to the Teizan canal, Matsushima, Shobuda, Takayama, Hanabuchi, Kimigaoka, Togu, Sawajiri, Tamonyama and return to Shiogama.

For anyone who wishes to do the region thoroughly it is best to go the first day from Shiogama to the Teizan canal, Matsugahama, Shobuta, Takayama, Hanabuchi, Kimigaoka, Togu, Sawajiri, Tamonyama and pass the night at Yogasaki. Then on the second day proceed to Umahanashijima, Katsurajima, Nonojima, Samukazezawa, Otakamori, staying the night at Miyatomura. The third day takes one to Tonamaruyama, Tomiyama, Shintomiyama, stopping over night at Matsushima. On the fourth day, setting out from Matsushima, one goes to Ogi-ga-ya, Sugi-iri-mura, Sugiiriomote, Sakiyama, Shishizaki and return to Shiogama. One may also make the trip in the opposite direction.

The varous ports and towns mentioned in the above itineraries have each a special interest of their own. Shiogama was formerly called Kozumura. It is beautifully environed by mountains on three sides, the fourth opening on the sea. Shiogama is noted for its marine products, and it has many fine shops. There is a triple shrine at the top of a hill, dedicated to Take-mikatsuchi-no-mikoto, Futsunushi-no-mikoto and Shiotsuchi-no-mikami, respectively. It is said that the foundation of the shrines dates from the beginning of the seventeenth century under Date Masamune, and they were repaired in 1662 by Date Tsunamune. The compound of the shrine is spacious and the building somewhat imposing. From this eminence a fine prospect may be had of the pine islands scattered over the bay. In the same compound are ruins of the Horenji Matana-no-oka. Cranes also are there and the clucking of the young ones may be heard in season. In the middle of the town one sees four iron cauldrons which, it is said, were used by Shiotsuchi-no-okina in teaching the people how to make salt. In the neighbourhood is a stone monument to Taga at the ruins of the castle of the same name, the latter erected in 757; and also a monument to Moko at Iwakirimura, which is said to have been set up by a Chinese Buddhist priest in the thirteenth of fourteenth century. Noda-no-tamagawa, another place of historic interest, is not far from there.

Ogigaya, one of the four grandest of the Matsushima landscapes, is a ravine like a fan, as its name indicates, between the coast hills, facing Matsushima bay. From the top of the ravine one gets a magnificent view of the whole of Shiogama and Matsushima. In the village lies the ruins of a teahouse once owned by Date Tsunamune. The island lying in the foreground is called Kanamejima, or "rivet island." The portion known

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as Kigan Matsushima, "coasts of Matsushima," is the most interesting section of this fairyland, and should be visited by all tourists. There are many hotels in the vicinity, such as the Park Hotel under the control of Miyagi prefecture, with many other smaller establishments. The Zuiganji temple near by was founded in 828 and is worth a visit. Date Masamune repaired the edifice at the end of the sixteenth century, making a special entrance for the Emperor, should an imperial visit ever take place. In the temple is a statue of Masamune. Meiji Tenno visited the temple in 1876, and the present Emperor when he was Crown Prince paid a visit in 1908.

Godaido is a small island connected with the coast by a bridge. The temple there was built by Sakanoe-no-Tamuramaro in 806, and since restored by Date Masamune. Another pretty spot is Taikwanzan before the gate of Zuiganji temple. From the top of the hill there is a matchless view of the islands. The hotels are known as the Hakuo-ro and the Geikaku-kan. The spot was visited by the present Emperor when he was Prince Imperial.

Kwanrantei is a wall on the cliff at Mangetsuzaki. It was formerly part of the palace of the Taiko Hideyoshi at Momoyama. Date Masamune obtained it and had it removed to Shinagawa, and his son Tadamune brought it to Matsushima. Meiji Tenno went to see it in 1876.

Oshima is another interesting place, consisting of a tiny island on the southwest side of Matsushima bay. The great rocks are clothed in old pines. There are some old caves and old stone monuments of antiquarian interest. There is bridge from it to the mainland.

Shintomiyama is the top of the mountain pass which leads from Takaki to Matsushima. From there one can gaze at the magnificent view overlooking Tomiyama on the left, while on the right the eye soars over Fukura and Tokura, with the endless isles of green in the offing.

Matsugahama forms a cluster of seven coast villages. It was a favorite resort of the famous Date family in feudal times. Fishermen's huts abound here and there, and there is ample scope for pleasant walks and charming views.

Shobuta is about two and a half miles from Shiogama, facing the Pacific. From there one gazes over the blue distance to Somazaki on the right and Kinkwazan on the left. The beautiful white beaches and the green pine cliffs are very attractive. This is an excellent place for sea bathing.

Kimigaoka is a hill at Yoshidahama, Shichi-ga-hamamura, noted for its picturesque scenery, including the district. Date Masamune reserved this place as a special park for Imperial use, naming it accordingly, "Lord's Hill."

Tamonyama, another of the four finest views in Matsushima, is a hill at the end of cape Yoga. The base is reached by boat, and the ascent is made through the fishing village to a height overlooking the islands of Matsushima. The summit is a mass of beautiful pines.

Umahanashijima is a big island in the bay, where tradition has it that the gods enshrined in the temple aforementioned subjugated the eastern provines in ancient times, liberating horses on the island to indicate the freedom of the empire.

Katsurajima is the fourth large island in the bay, being about four miles from Shiogama. There is a fine sea bathing

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place, much frequented by summer visitors.

Samuzawa is an island belonging to Uratomura; and at a point on the northwest peak, called Hiyoriyama, one has a fine glimpse of the islands dotted over the bay. Sea bathing is much enjoyed on the southeast coast of the island.

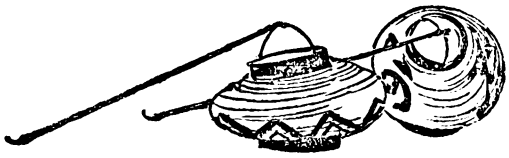
Tonamaruyama is a great salt producing place. The peninsula projects well into the sea and the scenery is entrancing. It ranks next to the four famous beauty spots of Matsushima.

Otakamori is one of the four famous places of the vicinity, noted for exquisite views of the islands. The place rises to a lofty peak from the summit of which you can gaze over the provinces of Uzen, Ugo and Iwaki as well as over the matchless bay of Matsushima, and Ishinomaki and Kinkwazan.

Tomiyama, another of the four famous beauty spots, is a hill at Tedaru some five miles distant from the coast. Visitors generally go by boat to Shirahama and from there make the ascent. On the peak is a temple called Taigyoji, and the expansive view from there is incomparable. Meiji Tenno ascended this height on horseback in 1876.

In recent years human hands have combined with nature to make Matsushima one of the most attractive places of resort for travelers and summer visitors generally. It has been the idea of Miyagi prefecture to develop Matsushima into a fine park. The work was began in 1911. The policy of the promoters has been to preserve all beautiful natural scenes in tact, adding artificial embelishments where deemed advisable. The management have also aimed at showing the outside world the beauty of the region, especially the historical sites between Sendai and Ishinomaki. To restore and keep in good condition all the landscape beauty of the neighbourhood has been the plan of the promoters, especially the islands between Matsushima and Kinkwazan. In accordance with this plan new routes are to be opened by motor boat for the convenience of tourists and all wishing to make excursions in the neighbourhood. All hill paths, roads and passes are to be put into a thorough state of repair also. Pleasure places are to be improved and increased where visitors can indulge in fishing by line or net; and botanical gardens are to be established, as well as skating facilities for the cold season. The new Park Hotel forms an agreeable place for visitors to stay for longer or shorter periods.

The island mountain, known as Kinkwazan, is a picturesque place to visit. It is about fifteen miles long and has beautiful hill scenery. There are five hills with some 68 peaks and 48 ravines. The view from the summit is the grandest possible. One looks eastward over the broad Pacific limitless and lone, and to the west the eye dwells on the majesty of the mountains of the mainland. The island has strangely figured rocks innumerable, and caves washed out by the ceaseless dashing of the waves. The trip to Kinkwazan is made from Shiogama by boat, or from Ishinomaki and Ayukawa.



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JAPANESE EDUCATION

By the Hon. EIKICHI KAMADA, M. H. P.

(PRESIDENT, THE KEIOGIJUKU UNIVERSITY)

SO far as form goes Japan's system of education at present is one of the most perfect in existence. But it is purely an artificial form; and so vital a factor in human development as education cannot afford to be artificial. Education deals with living beings and must be itself a living process. The people who prefer such a system of education may be likened to those who, while they live in imposing residences and cut a great swell, yet have the same food served to them three times a day the year round. Delicious it may be at first and perhaps for a time, but it soon palls on the palate, and disgust at last forces rebellion at the monotony. The crisis is hastened if the food prove rather fat and a natural incentive to indigestion. Bad as any such system of feeding may be, it is a still worse policy for education. Just as food should be selected with reference to those that are to eat it, so should education be adapted to the needs of those in need of it. Everything cannot agree with everybody everywhere. If human beings have their tastes and preferences in regard to food, so also have they their special requirements in respect to education. We all enjoy a dinner party when it comes, simply because it is something that does not occur every day; but if it occurred not only every day but three times a day, we should soon tire of it and loathe it. In our educational system we are exercising scant intelligence. Our youth, intellectually hungry, are being fed meat, fish, vegetables and everything in the realm of edibles altogether, whether the surfeit agree with them or not, and independently of whether they want it. Tastes and preferences are not permitted, or are treated as non-existent. Our *menu* never changes; and everyone must take the *menu* or starve.

It is not so much the national system of education, as the application of the system, that is at fault. A national system of education is inevitable and necessary in all lands; but it can be rendered flexible enough to adapt itself to the needs of living men in regard to their natural differences mentally, physically and otherwise. Variety and adaptability are much more possible and disirable than the manipulators of our educational system appear to be aware of. The educational system of the country was made for man and not man for the system. Education should be adaptive; it should correspond to the needs of the town or district or city. At present our system is like a machine into which we feed our rising generation and have them all come out as inane and alike as grains of hulled rice. The machine is a splendid one; it does just what it was designed to do; it makes automatons rather than men. Everyone must learn everything or nothing. Common sense is at a discount. The same principle prevails all through the system from the primary and secondary schools up to the high school and the university. The whole system must be swallowed whether it can be digested or not.

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As a matter of fact very few of these that pass through our schools, digest much of what they are supposed to learn. The system has forced them in self-defence simply to devote their whole time to preparing to pass certain examinations rather than to gaining an education. Their training does not fit them for anything except to pass the required examinations. As to drawing out the natural potentialities of the child and developing his natural faculties along the lines nature, in his case, intended there is no attempt made at all. The child is treated as so much raw material to be manufactured, rather than as a living entity to be educated. The system is inevitably slavish. The greater part of the pupil's time is spent in committing to memory what the text-book or the teacher prescribes. Their brains are made mere depositories of facts; they are not taught to apply these facts or to digest their significance. No opportunity is given for originality or invention. Consequently there is no real mental growth, nor even any stimulus in that direction. So long as this cut-and-dried system continues there can be little hope for much scientific and political progress in Japan.

Sometimes one wonders whether indeed any such progress is either expected or would be welcomed should it appear. Perhaps the system is designed specially to turn out automatons without will and independence. If bureaucracy had tried to devise something to perpetuate it, nothing more calculated to do so could have been found than the present educational system of the country. If the nation wants mere tools yielding blind obedience, rather than intelligent citizens acting according to intelligence and reason, it is going just the right way for obtaining them. Such a policy may build up a despotism, moribund and incapable of facing the modern world, but it will not produce a great nation. Men cannot be great without freedom to develop the best that is in them and act according to reason.

Education is the most fundamental of national institutions. If that is wrong the nation will be wrong. Our schools and colleges are to-day making the men and women that will form the Japan of tomorrow. How tremendous is the responsibility! What if the men and women from our schools are inadequately or mistakenly developed! How perilous for the future of the nation! All our present troubles in social, political and commercial life are the fruits of our defective methods and ideals in education. The department of education is the most neglected of all the departments of State. We are thus indifferent to the very sources of our intellectual and moral life. Only those who think can wisely act. Our education does not teach us to think, and consequently we do not act, or else act foolishly. For the proper growth of a nation its people should be educated and developed according to their natural and several capacities; for it is only the combined activity and wisdom of all the people that can develop the state. We must face the question honestly, and recognize the difference between living and dead things. A teacup is a dead thing: it is composed of inorganic matter and therefore it breaks when it falls. My hand is a living thing; it is composed of organic living cells, and therefore it does not break no matter how I strike or strain it. The State too is an organic body; but if those who compose it, or

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are to compose it, are treated as inorganic atoms, what will happen? I tremble to contemplate the consequences. We must, as a nation, rise to our duties and responsibilities in this vital matter of education. We must realize that the children of the nation are the atoms that go to make up the living body of the nation, and educate them in a rational and vital manner, and not in a formal and artificial manner. In other words Japan must aim to make men and women who can think and know what to be and do; men and women who have the capacity to coöperate intelligently for great things. When our system of education is reformed to the extent of this aim, then Japan will come unto her own, and we shall behold everywhere, in politics, commerce, industry and national character, the same development that education has wrought in the individual units of the population. A finger is a weak thing, but many fingers and many hands are mighty. The development of the individual faculty and its coöperation with the faculties of others should be our aim. Until our national system of education adopts this aim our progress will be slow and our position in the world unsatisfactory. It is not too much to say that the entire hope of Japan for the future must depend on education. That our authorities do not appear yet to have realized this truth suggests rather a dismal outlook. But we are trusting that they will wake up to their responsibilities and inform themselves of the meaning of true education. Until that is done nothing else will avail.

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FOREWARNED: FOREARMED

Oto ni kiku

Takashi no hama no

Adanami wa

Kakeshi ya sode no

Nure mo koso sure!

Well I know the fame

Of the fickle waves that beat

On Takashi's strand!

Should I e'er go near that shore

I should only wet my sleeves!

By Lady Kii

Tran. By Dr. Clay MacCauley

Note.—Lady Kii of the House of the Princess Yushi, lived towards the end of the eleventh century in the Court of the Emperor Horikawa (1087—1109). Her poem, as above, has for its motive lack of confidence in her lover, a being, however, probably only of her own poetic fancy. The lover's unfaithfulness is as notorious as the waves of Takashi are famous. Should she go near him she would have to wet her sleeves with bitter tears, just as she would get them wet with salt spray did she venture near the waves of Takashi beach. The sleeve is an emblem of love.

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BOATS OF PAPER

By REAR-ADMIRAL YOKOYAMA

OF all varieties of ships the one most liable to fatal injury is the submarine. Once it receives any serious damage there is no hope for either boat or crew. Whilst I was still in active service in the Navy I devoted much attention to the problem of devisiting some means of saving those caught in submarine boat accidents. Such disasters appeared then to be of increasingly frequent occurrence, especially in Europe, and I felt that no doubt our Imperial Navy would in time have its share of them. Space in a submarine is so very limited that little or no provision can be made for life-saving; certainly there is no room for such devices as lifeboats, unless indeed one could be invented that might be packed into very small space. The ideal, it seemed to me, would be to have a boat that could be stowed away like an air-pillow: folded up, and blown up with air in time of emergency. Rubber might prove an efficient material in such a case, but the expense would be considerable. For this purpose I discovered that nothing could be more economic and servicable than Japanese paper properly treated.

The paper known as *hashikirazu*, made from the fibre of the mulberry tree, is wonderfully tough and durable, serving admirably the purpose contemplated. It is a paper used for manufacturing cord for tying up parcels and fastening up women's hair, and other purposes requiring strength of fibre. In the best quality of this paper the fibre is arranged longitudinally without any cross fibre, which renders the paper very difficult to break across the fibre. By taking two sheets of this paper and pasting them together so that the fibres cross each other at right angles a thin paper is obtained that will endure rough usage.

The difficulty was to make the paper waterproof. For this purpose I resorted to a chemical process, which rendered the paper not only proof against water but still stronger in the fibre. By this means two sheets of the paper pasted together were so strong that two men pulling against each other with main force could not break or tear the paper. This waterproof paper can be kept for hours under water without detrimental result. Of course waterproof paper made by application of oil is quite common in Japan, and is used for umbrellas, raincoats and tarpaulin work generally; but it is not very durable. The paper I invented is quite different, and able to withstand a great strain, as well as weather and water.

Having thus obtained the proper material for my purpose the next problem was to produce the boat. My first attempts were rather awkward but encouraging. I constructed a big pillow with a depression in the center, the whole being blown up with air. I feared, however, that such a bag-like structure in case of puncture would become a death trap. My next step in the evolution of my boat was to make several pipe-like air-bags and place them side by like a raft. This resulted in a life-saving device quite immune to wreck; for even if one or two of the air-pipes were punctured or burst the craft was still seaworthy. I tested the raft by many experiments in the water and found the results most satisfactory. The whole thing can be packed into the space of a cubic foot, which is just what the submarine ship wants.

No sooner had I perfected my air-raft than I saw that the material I had devised

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was capable of unlimited use. It would be excellent material for providing against accidents in the case of airships; and also for the covering of aeroplane wings, materials for which have now to be imported at no small expense. The cost of constructing the envelope for a big airship is enormous, reaching as much as 300,000 *yen*, by using my airproof paper for this purpose the cost need not be more than 70,000 *yen*. In regard to aeroplanes the expense would be similarly reduced. The same material could be used to clothe the airmen, and would prove warmer than the cloth now used for this purpose. The material is very light, and would be excellent for rain-coats for the general public. It would also do very well for umbrellas.

In the construction of houses the new paper would come in very well for covering the sliding panels separating the various rooms, and the surface easily lends itself to artistic decoration by painting or otherwise. That such doors would be waterproof must be regarded as a special advantage, since they could be washed and always kept looking new. As a wall-paper the new material is also excellent, and it could be used, moreover, as a carpet instead of the more costly linoleum. For roofing paper it is just the thing. Again in the manufacture of submarine cables this paper might be used for inner binding.

The new waterproof paper has attracted much attention among men of understanding in Europe. Messrs. Winkel Company of Germany are now using it for experimental purposes, and some 26,000 metres have already been shipped. Samples have also been ordered from France. What purpose the Germans intened to utilize it for we have not yet learned, but the French are intending to make of it coffins for the poor. This report from France has caused the inventor no little astonishment; for the very last thing he had thought of was that his invention would be associated with honours to the dead. It was as a life-saving apparatus that he had first thought, and then when the new material proved available for other uses he was all the more gratified; but that it should have been slected for coffins is matter of surprise to him.

Some time ago we had a festive occasion in celebration of our new factory for the making of the waterproof paper; and pleasantly surprised our guests by feasting them from a whole dinner service made from the wonderful paper, including even the wine bottles and drinking goblets. One of the guests feeling a bit more than happy accidently threw his empty wine bottle into the fire and was astonished to find that the material displayed a still further quality: it was fire-proof. Thus the event proved of great value to us; for now we know that since the paper is not combustible we can use it for army supplies, such as water bottles, lunch boxes, and it would in every way be better than the metalic boxes now carried by the soldiers. Its admirable lightness would greatly effect the weight men must carry in making long marches. For such articles as ice-bags, life-buoys, life-jackets, mail-bags, cocoon-bags, tents, air-cushions and so on, the new paper is an admirable material. In fact its possibilities are limitless. Already the myriads of cords used for fastening the Japanese wooden *geta* between the toes, are made of this paper, which has all the appearance of beautiful leather without the expense. As the material has also proved a good insulator electric men are beginning to make use of it. In short it promises to have all the uses that hitherto iron has been selected for. Paper has been used in western countries for domestic and other purposes for some time, especially in the form of *papiermache*, but it is made from western pulp and is not at all so durable or so practicable as Japanese paper made from the strong fibre of the mulberry tree. The increasing use of mulberry for the production of the new waterproof paper is causing many to take up mulberry growing, and nurseries are springing up in many places. The new paper will doubtless find its greatest use in western countries where such durable raw material is not easily available. We are now devoting much attention to increasing the mulberry crop for the making of our new paper, and intend to push its sale in Europe and America.

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SENRYU

"ARIEL"

A SORT of epigram, highly satirical or humorous or both, cast in *haiku*, or seventeen-syllable form, forms a species of Japanese poetry known as *senryu*. It is, of course, a development from the *haiku*, as the form is just the same, though the import is different. The *senryu* was a lance to point a moral or puncture a foible, and was often incisive and severe. The men of Yedo were from of old noted for wit, and it is not surprising that this form of verse had its origin among them. The Yedo character was as noted for its simplicity and unpretentiousness as for its sharpness of wit and appreciation of humour. Gossip and scandal they were wont to treat with good-humoured railery and unaffected witticism. Where other people would argue and dispute over the events of the day the *Edokko*, or natives of Yedo, had their fun out of what happened. The men of Yedo were never distinguished for vindictiveness nor known to be much given to anger and indignation. They were accustomed to take life as they found it and to make the best of it. But nothing escaped the vitrol of their irony or the stiletto of their satire. They were keen to perceive all things and people that deflected from established custom as well as the humourous aspect of all social phenomena. In fact they rather overstrained after remarks that were laconic and were too apt to treat nothing very seriously.

The reason why Yedo had thus a character all its own was that the population was made up chiefly of townspeople; they were essentially villagers with little of the *samurai* blood or customs. These plebians numbered more than a million even in the later Tokugawa days, and were apt to despise all kinds of pretence. The *samurai* in the service of the Shogun and the government were prone to look down upon the townspeople, and this incited the latter all the more to regard the humour of the situation and to detect all foibles resulting from social distinctions. Class bias was very marked in those days, and the lesser and more rustic *samurai* from the country were liable to be dispised by those of the city. It is true that some of those rural *samurai* were raw looking and easily open to the ridicule of the more refined *Edokko*, who though educated and of cultivated tastes, yet found themselves placed in a class inferior to even the awkward *samurai* from the country. This dissatisfaction over social divergences could not very well be emphasised publicly, but it could be expressed in such satirical verse as the *senryu*. If the *Edokko* could not tell his haughty socalled superior what he thought of him, to his face, he could do so through his favourite poet in an epigarm calculated to put his dispisers on the grill.

It will thus be seen that the man of Yedo had one conspicuous fault, namely his want of capacity to regard any matter very seriously, which was somewhat compensated for by his extreme friendliness and sociability. His affability and estimable common sense made him a pleasant companion and a good neighbour. Of all that went to make the manners of a gentleman, the *Edokko* was a master, and the social distinctions insisted upon by the military class he made the aim of his most

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merciless wit. This marks the *senryu* verse out strongly from the *haiku*, as the latter was taken up with references to nature and the beauty of things, while the *senryu* restricted itself to current thought and concrete things. It was indeed often more correct than modest or graceful, in its eagerness to be true to the subject of its treatment. It was a mode of verse too often more noted for force and literalness of expression than for refined conception and choice of words. The poet might argue that it was difficult to be more aesthetic or cultured than the theme, but it not infrequently deprived the product of its title to poetry.

The *senryu* epigram first began to appear somewhere about the middle of the 18th century, from 1764 onwards, and was at the height of its popularity about the year 1780. It is more or less popular even to the present day. The first writer of this kind of epigram was a poet named Senryu, from whom the mode has taken its name. The volume containing his collected poems is known as the *Yanagi-daru*, or Willow-barrels. His book appeared in the year 1765 and was quite popular.

The following is an example of a pungent epigram:

Sensei to yonde
Haifuki
Sute saseru.

(We address him, "Sir!" but only ask him to clean the spittoon!) It may be explained that the word *sensei* in Japanese is a title of high respect, used when one wishes to give special honour to one addressed; so when it is used for those not entitled to it, they usually expect to be asked to do something special. When thus addressed, the hearer at once responds in respect to the honour thus bestowed upon him, only to be asked to do a dirty job. Any one familiar with Japanese society will see the satire of such an epigram, where special respect is shown often only when one is wanted to do something unpleasant. But it is no less a hit at the whole world; for in what country does it not happen that men are given special respect and have unusual honours conferred upon them, only that they may do, if they have not already done, some unworthy deed, either to help another out of disgrace or to bring him filthy lucre. In this way man's pride is continually preyed upon until he is flattered into doing what he should be ashamed of; all of which is wittily suggested in the above seventeen syllables.

The next epigram is also a hit at human nature, which is the same in all lands:

Arajotai
Nani wo yatte mo
Ureshi gari!

(In a new household almost any gift is welcome!)

How much of youthful inexperience is suggested in those brief lines!

The ensuing verse also shows that the Japanese heart is the same as the occidental heart, and that in all countries one touch of nature makes the world akin:

Kuni no haha
Umarete fumi wo
Daki aruki!

(Mother in the country, having a letter announcing an increase in her son's family, goes about embracing the missive.)

In Japan the mother is so overjoyed on hearing that her son has an heir born to him, that should she be in the country and thus unable to seize the new-born child and carry it about for exhibition to

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the neighbours, she seizes the letter bearing the news and, embracing it, goes about to tell her friends the good tidings. This gives an insight into the Japanese affection for children, that may prove interesting to western minds.

The next poem also indicates the mother's heart:

Nete ite mó
Uchiwa no
Ugoku oyagokoro!

(Even while sleeping the mother's heart keeps the fan moving!) The Japanese mother usually lies down beside her baby while lulling it to sleep, keeping off the gants with a fan; and though she sometimes dozes off herself, the fan still keeps moving.—the action of her motherly heart, suggests the poet.

The following epigram is reminiscent of a tale of love in old Japan, when it was the custom for a betrothed couple to have each other's names tattooed on their arms. They marry at last and bring up a family. The mother dies eventually and the old father lives with his son. The son one day finds printed on the withered arm of his aged father, his mother's name!

Haha-no-na wa
Oyaji no
Ude ni shinabite-i!

(On father's withered arm mother's name though faded, still remains!)

Who can see the point of the next *senryu* verse?

Ushikata no
Akirame te yuku
Niwaka ame!

(Ox and driver resignedly plod on, despite the rain!)

One may fancy the picture. The ox and his driver plod along the dusty highway. A shower comes on, and the driver urges the ox onward to escape from the rain, but the beast hastens not its gait, despite the driver's anxiety. Finding his efforts in vain the driver soon resigns himself to fate, and falls in again with the dumb brute's footsteps. How much of life is this way! We labour for progress but nature will not be hastened, and we give up and follow nature. The question of the poet is: Which way lies the mistake?

In the cemetery at the famous Sengakuji temple in Tokyo the noted forty-seven *ronin* lie buried. Their graves are in rows side by side, and everyone knows that the number is forty-seven. Yet the visitors count them just the same, which suggests an aspect of human nature to which the poet calls attention:

Shirete iru
Mono wo kazoeru
Sengakuji!

(Though very well known, the number at Sengakuji is counted.) The poet inquires whether or not it is a frailty of human nature that each must thus assure himself as to the correctness of the report as to the number of *ronin*. In this struggle to prevent himself being fooled the hope of man and the world lies.

There is something pathetic in the next epigram which sees in the fact that the younger daughter of the family must sometimes marry first, a matter for human sympathy. In Japan the older daughter is always expected to find a husband first. But should she happen to be more homely than her more fortunate sister, the latter is almost sure to go first; and then the world knows the reason without comment. In such a case the lonely elder sister deserves the commiseration of mankind:

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Imôto no
Saki ni katazuku
Kino-doku sa !

(Younger sister marry first! Ah! poor thing left.)

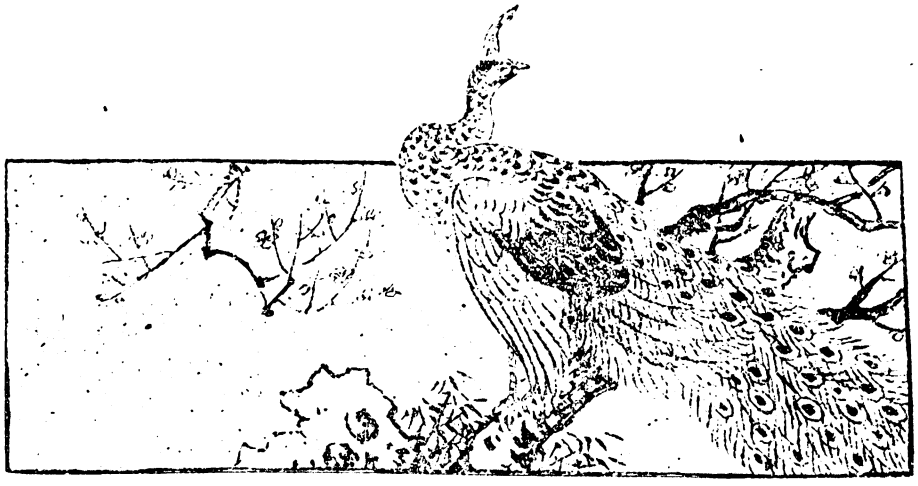
In the next poem we have a contrast drawn between the countryman and the city man :

Budo dana
Natta to
Danna
Ôsawagi !

(The master's grapery has brought forth and he's all in a bustle.)

When the man from the farm, who is surrounded by vineyards and all manner of fruit trees, comes into the city and sees the town gent wrought up to excitement over his tiny garden vine having produced a few grapes, going about and boasting of it to his neighbours, the farmer is amazed as well as amused. Thus, what is a matter of course in the country is wondered at in the city, and *vice versa*. Neither has any cause to laugh at the other ; or one has just as much reason as the other to enjoy a bit of sarcasm at the other's expense.

It will be seen from the above examples of *senryu* that the blade is often so fine as to be hardly felt but none the less cutting, with seldom a mistake in the operation. Nor is the surgery anything but humane and beneficent. All the strength and weakness of humanity are at once reflected in these tiny epigrams, which like diamonds show a light all their own, though reflected. They reveal an interesting insight into the Japanese mind, to which no one who would understand the Japanese people, can afford to be indifferent.



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A JAPANESE INVENTION

By SANYA KANJIN

AMONG the various new and important industries now receiving attention throughout the world none command more interest than electro-chemical enterprise. The reason is obvious; for electricity is the only force that can generate a heat above 3,000 degrees and impart it to any given material, with a minimum of cost. As electro-chemical industries are of but very recent appearance research in relation thereto is as yet quite in its infancy; nevertheless the scientists of the world are keeping up untiring investigation and the results are expected to be even more wonderful and useful than have been so far attained. At any rate many industries formerly undreamed of are now already possible. In fact it is difficult to say what electro-chemical processes may not lead to in the near future.

Of course the progress of electro-chemical enterprise in Japan is yet naturally in an elementary stage. In spite of the easy access to water-power for electric uses no adequate advantage has at all been taken. The one electro-chemical industry of which we may to some extent be proud is the manufacture of calcium cyanamide from the nitrogen of the air. The industry has not yet made very great headway, but it is a paying business nevertheless. What makes Japan still more proud is the fact that not only is the process one of inestimable advantage to the nation, but the new process, which represents the latest scientific achievement in this direction, is purely a Japanese invention.

As is well known, nitrogenous matter is one of the most important elements in both animal and plant bodies, the one element without which life cannot be sustained even a day. In nature the supply comes in a round-about manner. Animals derive nitrogen from plants as protein, and plants absorb nitrogen from fertilizer, especially animal manure. Thus nature keeps up a marvellous system of circulation balancing the process of life. The demand for nitrogenous matter for plant life is now so increasingly great that the supply cannot be hand from animal manure alone. In Japan the demand has trebled in the last ten years. Chili saltpetre, Sulphate of ammonia, oil cake, bean-cake, blood-meal and other sources of nitrogen have all been used in abundance, and yet the demand is not fully met. Hence there has been a marked rise in the cost of fertilizer in Japan.

This led Japanese scientists to consider the possibility of meeting the demand from the inexhaustible supply of nitrogen in the boundless air, in every hundred cubic of feet of which there is at least 78 cubic feet of nitrogen. Once one could be in a position to utilize freely this immeasurable gift of nature the question of fertilizer would be definitely settled. Unfortunately nitrogen is one of the most inert of elements: its chemical affinity is so extremely inactive that it does not readily combine with any other element or elements. This great difficulty had to be overcome. Many investigations were carried on by scientists, especially in Germany, and much progress was made. Finally these patient researches began to show hopeful possibilities, electricity

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proving the magic medium by which the great result could be achieved.

There are now in use a great many methods for fixing nitrogen, some of which are patented; but the number which have been successfully applied to manufacturing industries and bid fair to survive, are very few. Of these, two predominate over all others: the nitric acid method in which the nitrogen of the air is oxidized by means of electric sparks, making nitric acid; and the calcium cyanamide process. The nitric acid method is almost prohibitive on account of the expense in supplying electricity, as it requires about ten horse-power a year to fix one ton of nitrogen. Such a process is impracticable, except perhaps in a country like Norway where electric power is abnormally cheap. In the calcium cyanamide process carbide of lime is pulverized and made to absorb nitrogen, thus forming a calcium nitrate that is not only efficient as a nitrogenous fertilizer, but from it ammonia can be generated by the action of steam, and also sulphate of ammonia, or nitric acid, by the Ostwald method. By this method the electric power necessary to fix a ton is reduced to about 3 horse-power a year. This is the method now most widely adopted in western countries.

In Japan the use of atmospheric nitrogen is now most widely utilized. In a land like ours, where most of the food to feed our millions, is of a vegetable nature, the question of fertilizer is paramount. In recent years, as has already been suggested, the cost of properly manuring the fields had become extremely oppressive. This naturally led to an immense importation of artificial fertilizer, the amount increasing from year to year. The value of last year's import of fertilizer was over ¥60,000,000; and yet our expert agriculturists assure us that the amount annually supplied to the land would not be sufficient even if trebled. Consequently it is easy to see how pressing has become the question of how to meet the demand for replenishing our fields.

The chief difficulty in Japan has been to bring the cost of obtaining electric power within the practical possibilities of utilizing the nitrogen from the atmosphere as a fertilizer. The water-power resouces of Japan are extensive, but the expense of constructing hydro-electric plants and the taxes one has to pay on such enterprises, all go to discourage the capitalist. In time however a company was organized under the name of the Japan Nitrogenous Fertilizer Company, with headquarters at Osaka and works at Minamata, Kumamoto; and this company is now turning out fertilizer by the calcium cyanamide process. The company commenced manufacturing in September, 1908, under the supervision of two expert engineers, Mr. Jyun Noguchi and Mr. Tsuneiichi Fujiyama. Mr. Fujiyama has been associated with the making of carbide ever since his graduation from the Imperial University, and is a recognized electro-chemical authority of high standing. On learning of the encouraging progress of investigation as to the making of carbide to absorb nitrogen in Germany he at once proceeded thither and entered upon an exhaustive study of the problem, with similar researches in Italy. Before returning to Japan he acquired the patent rights for this country; and on his reaching home, he organized the company already named.

The manufacturing process followed at that time was to make carbide by passing

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HOKKAI CARBIDE WORKS

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an electric current through a mixture of lime and charcoal. The carbide was then pulverized to powder like cement, placed in a receptacle and heated by electricity to a very high degree, nitrogen being blown through the heated mass, absorbed by the carbide and the whole changed into calcium cyanamide. The defect of this process was that it was intermittent. The manufactured calcium nitrate had to be left in the vessel to cool for about 24 hours before it could be removed and the process recommenced, and the disadvantage of thus having to wait was very great. This inconvenience and loss has been successfully obviated by an invention of Mr. Fujiyama. The inventor of the manufacturing process in Germany, Mr. Frank, had noticed the inconvenience of the delay and had tried various expedients to overcome it, but in vain. Mr. Fujiyama at once commenced experiments on his own account; and after the lapse of a year and a half he hit upon a method by which the manufacture of calcium nitrate from the atmosphere could be made a continuous process. The result was of course most beneficial to the company. The organization started with a capital of ¥1,000,000 and it soon increased to ¥4,000,000 with a paid up capital of ¥3,000,000 paying a dividend of ten per cent.

In time Mr. Fujiyama severed connection with the company, and with the support of the famous Mitsui family, established a new manufacturing plant at Tomakomai, Hokkaido, known as the Hokkai Carbide Works. The site was selected on account of the fine possibilities for cheap hydro-electric power, in connection with the plant of the Oji Paper Manufacturing Company. Since the establishment of the new works Mr. Fujiyama has been engaged in the study of improvements in the process of making both calcium carbide and calcium nitrate, and has already taken out patents in relation to these processes. The methods thus patented are quite an advance on those hitherto used in such manufactures.

The Fujiyama method not only permits a continuous process, but also enables the manufacture to take place without the use of electricity at all, an incalculable advantage. The new process simply utilizes the chemical heat of the elements themselves. The process can go on intermittently or continuously, just as desired. Being able to dispense with electrical power reduces the cost immensely. By the Fujiyama process an amount of calcium can be produced for 5 *yen* that would cost 20 *yen* by the European process. This fact alone is sufficient to establish the permanent superiority of the Japanese invention. And the quality of the product is excellent. There is an average of 19 per cent of nitrogen in the calcium cyanamide, which compares very favorably with the western product Another favorable factor in the new process is that the nitrogen is set free by burning sulphur and making the acid that is necessary, sulphur being very cheap in that district. And the sulphurous acid thus made is further supplied to the Oji paper mill, thus killing two birds with the one stone, so to speak. Consequently the paper mill obtains its bleaching material almost free of cost.

Mr. Fujiyama's improvements in the manufacture of carbide are also quite important. According to the ordinary process in the manufacture of this chemic al about 13 pounds of carbide are produced by one kilowatt a day, but the

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Fujiyama method produces 15 pounds. And the proportion of manufactured product to raw material is very ratio factory. Ordinarily it takes 120 pounds of raw material to produce 100 pounds of caustic. The Fujiyama method can produce the same quantity from 100 pounds of raw material. It will thereforo that on the whole the new process greatly reduces the cost of producing both caustic and chlorine, and economic and the consequence is a revolution in this line of chemical industry throughout the world.

No doubt the [illegible] will be a [illegible] position between the two companies in Japan and the [illegible] will profit the consumers. The old caustic has already gone down from 3.5 to 3.30 per hundred pounds, while the price of caustic [illegible] has been reduced from [illegible] to 2.30 per hundred pounds. The Fujiyama Electrochemical Works at Tomikawa in Hokkaido is about [illegible] capable and [illegible]

[illegible] year under [illegible] Owing to successful [illegible] the works are to be extended [illegible] by next Spring the output will be [illegible] three times over what it is at present.

The Japan Nitrogenous Fertilizer Company is now extending its operations in connection for the artificial compound. It has obtained of its old electric plant to the Imperial Railway department and is now constructing a new power house and work. The company has the [illegible] and privilege of having been a pioneer in the production of nitrogenous [illegible] in Japan, and no doubt it will go [illegible] [illegible] it can meet the cheaper [illegible] [illegible] by the Ichinido [illegible] [illegible] the supply is not yet equal to the demand even the competition with [illegible] are to be considered. But the [illegible] of the two companies in the production of the fertilizer is [illegible] with the [illegible] of Mr. Fujiyama to [illegible] the old [illegible] to the Japanese [illegible] [illegible] [illegible].

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Fujiyama method produces 15 pounds. And the proportion of manufactured product to raw material is very satisfactory. Ordinarily it takes 180 pounds of raw material to produce 100 pounds of carbide. The Fujiyama method can produce the same quantity from 160 pounds of raw material. It will be seen therefore that on the whole the new process greatly reduces the cost of producing both calcium carbide and calcium cyanamide and the consequence is a revolution in this line of chemical industry throughout the world.

No doubt there will be a keen competition between the two calcium nitrate companies in Japan, and the competition will profit the consumer. The price of carbide has already gone down from ¥4 to ¥3.30 per hundred pounds; while the price of calcium cyanamide has been reduced from ¥150 a ton to ¥135 a ton. The capacity of the works at Tomakomai in Hokkaido is about 12,000,000 pounds of carbide and 6,660 tons of calcium cyanamide a year. Owing to successful operation the works are to be extended, and by next spring the output will be some three times over what it is at present.

The Japan Nitrogenous Fertilizer Company is also extending its operations in preparation for the anticipated competition. It has disposed of its old electric plant to the Imperial Railway department and is now constructing a new power-house and works. The company has the honour and prestige of having been a pioneer in the production of nitrogenous fertilizer in Japan, and no doubt it will go on prospering if it can meet the cheaper cost of output enjoyed by the Hokkaido works. As the supply is not yet equal to the demand the competition with imports has to be considered. But the benefit of the two companies to the agriculture of the nation is of vast importance, while the inventions of Mr. Fujiyama have gone far to remove the old misconception as to the Japanese having no genius for invention.

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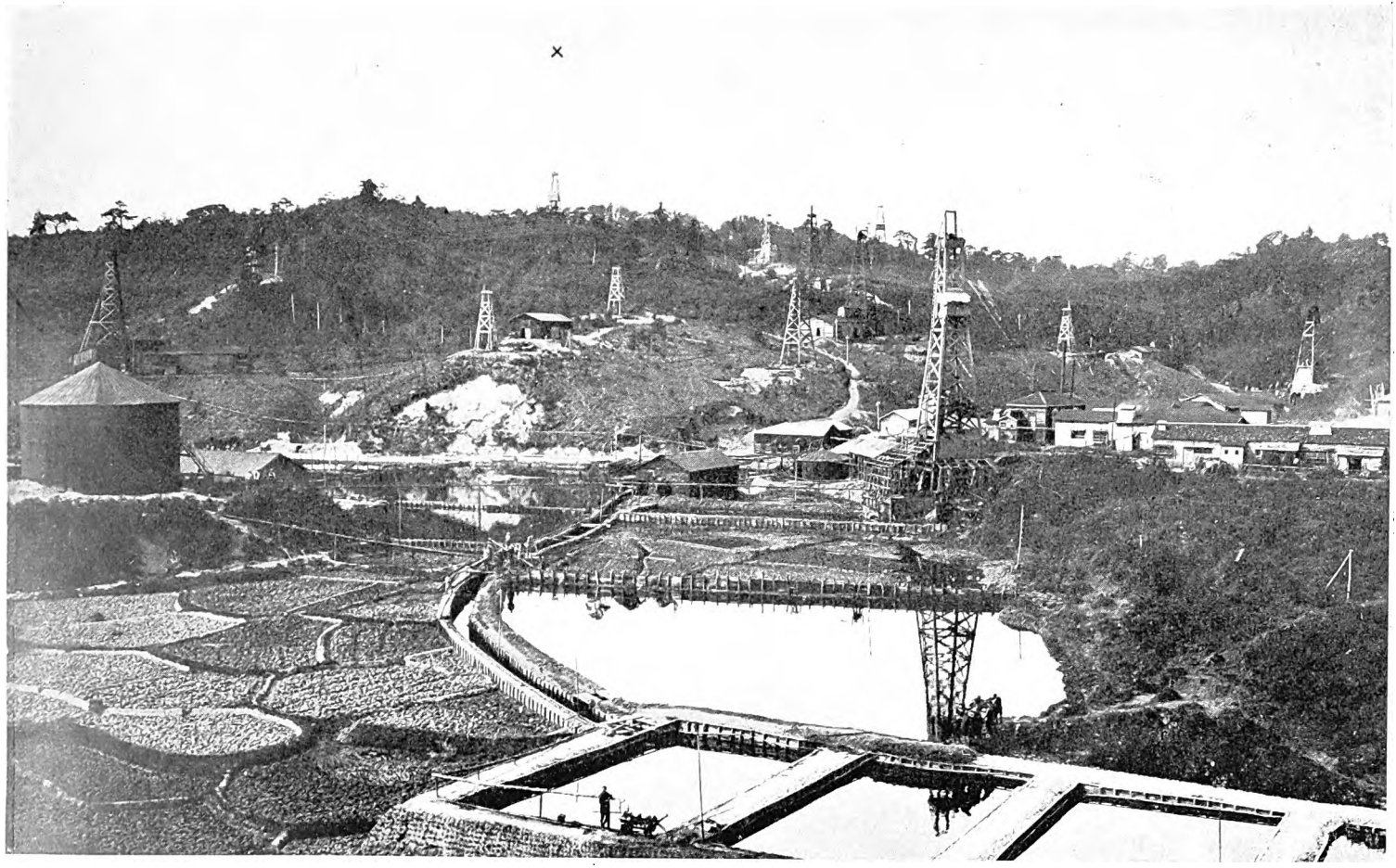

KUROKAWA OIL WELLS WITH LAKE OF OIL

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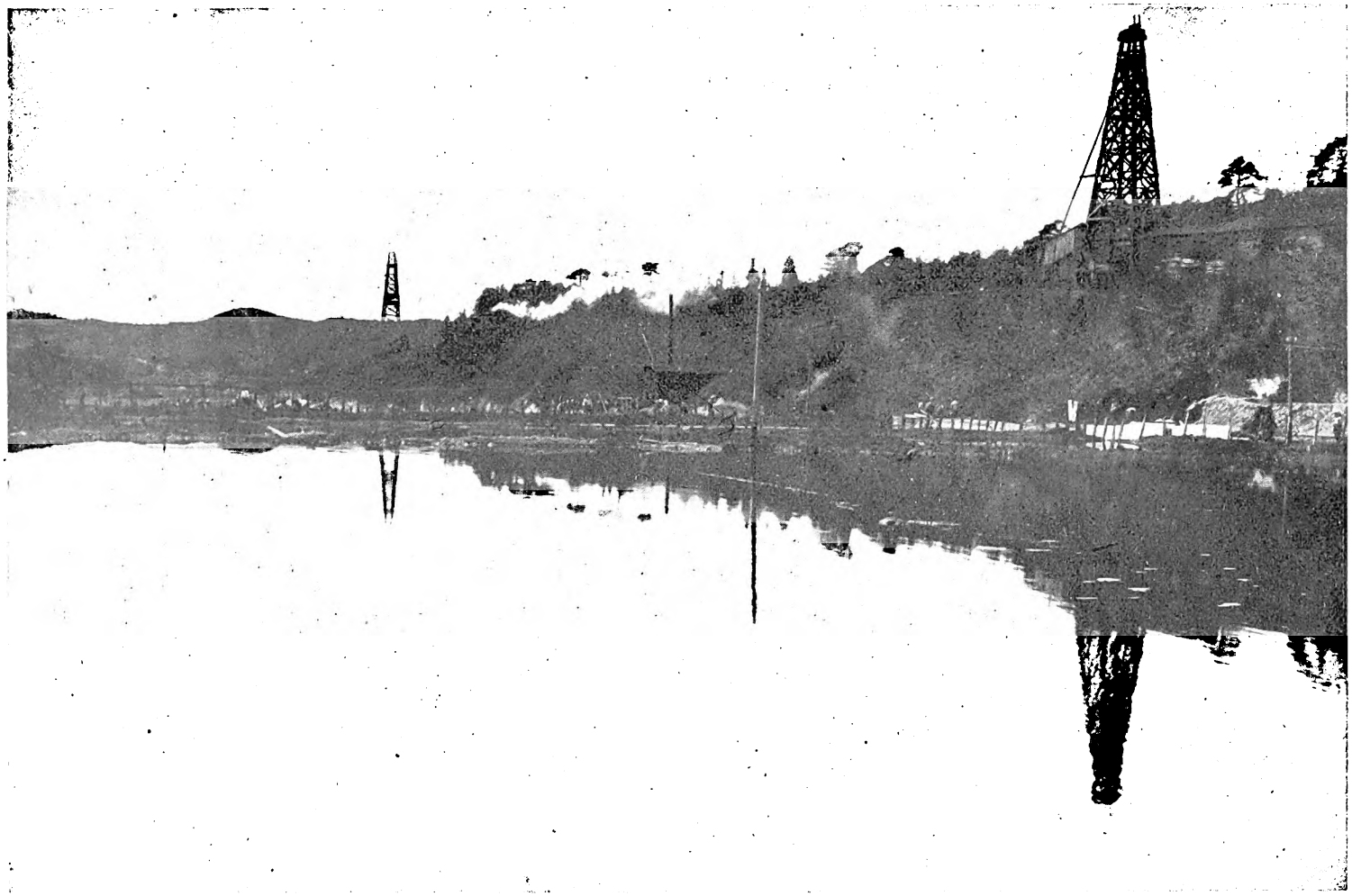

A VAST LAKE OF OIL FROM NUMBER 5 WELL

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JAPAN STRIKES OIL

A SENSATION was created in Japanese petroleum circles some time ago by the report that the Japan Petroleum Company had struck an exhaustless deposit of oil in one of its Akita oil fields. The strike was made at the village of Kurokawa in the province of Akita, where the company had been drilling an eight inch boring. The Company has some eighteen other wells in the district, but the outflow had not been more than about 50,000 gallons a day. However, one day as they were drilling with an eight-inch rotary machine in number 5 boring there was a sudden drop and then a tremendous gush of oil to the surface, the outflow averaging about 400,000 gallons a day. At the same time six other wells, which had hitherto been more or less quiescent, requiring suction pumps to work them, showed a marvellous revival and began to overflow at a great rate. The big gush in number 5 boring was struck at a depth of 1,680 feet. The upper section of the bording had an eight-inch pipe, but in the nether depths, through the hardest rock, the pipe is only five inches in diameter. The gush did not confine itself to the pipe, but burst up around it making a spurting column about fifteen feet in height.

The Company was put to its wit's end to know how to deal with the enormous outflow of oil. By capping the pipe the gush was reduced to about 150 thousand gallons a day, with a pressure of some 65 pounds to the square inch, but even this quantity could not be handled, and the flow was still further reduced to fifteen thousand gallons a day with an increase of pressure to the square inch of over seventy pounds. From the other wells there has been an average outflow of about 35,000 gallons a day. The overflow from the new strike ran everywhere, filling up the valleys and forming huge lakes of oil. Dams were quickly constructed to prevent the oil runinng away, the paddy fields being turned into oil lakes. No one was allowed to approach the vicinity, so as to avoid accidents by fire. The company got busy building a large dam to impound the overflow, so as to render it unnecessary to have it pour into the fields.

The most recent reports say that the protracted restriction on the outflow at the big Kurokawa well has had an unfavorable effect on the gush, reducing the daily yield now to about 250,000 gallons, whereas at first it was over 450,000 gallons. A monster tank having been completed to receive the crude oil the cap was temporarily removed from the pipe. The first gush amounted to about 15,000 gallons an hour, and after two hours it increasee to over 20,000 gallons, the pressure remaining at about 68 pounds. At a later period on the same day the outflow amounted to nearly 25,000 gallons in two hours. This represents a decrease by almost one half since the first big gush of oil.

It is of course uncertain how long the pressure will continue. An American expert employed by the Japan Petroleum Company is reported as as expressing the opinion that the flow may be expected to continue for two or three years. This would mean an addition of at least 50 per cent to Japan's annual output of oil, which would have a serious effect on the market. Moreover there is unusual activity among all the other Japanese companies and a great many new borings will be made in the next year, with prospects of further glutting the market. Already the Akita gush threatens to demoralize the oil market in Japan. Of course much depends on the quality of the oil from the great well at Kurokawa. At present the quality is reported as very heavy and fit only for fuel, as it contains not more than 15 per cent of illuminating oil. Even so, the present outflow of about 400,000 gallons

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a day represents so large an augmentation of the illuminating oil supply that it is bound to excite considerable competition in the market.

If the present average from the big well of over 30,000 gallons a day is maintained, and there is no reason to suppose otherwise, judging from the general practice of such wells, it will mean an addition of at least 190,000 cases of oil annually to the nation's supply: that is on the supposition that the Kurokawa oil will yield at least ten per cent illuminating oil. Japan's yearly consumption of lamp oil is now about 90,000,000 gallons, of which more than two-thirds have in the past been imported. Of the remaining one third the Echigo oil wells have supplied more than 95 per cent. At present there are 1,406 machine-made wells in Echigo and 236 hand-made wells, producing about 4,640 gallons a month. It is generally felt that the most active stage in the Echigo fields has passed, and that hope lies chiefly in the fields of Hokkaido, Formosa and Akita. There is a general opinion among experts that ten per cent of illuminating oil from the Akita well is too low an estimate, as the present crude oil is said to equal at least 35 per cent of thin oil. Taking all the oil wells of the empire the output of crude oil annually will now amount to about 8,320,000 gallons, while the annual consumption of such oil does not amount to more than 1,280.000 gallons. This means that in future crude oil will take the place of coal as fuel to a large extent and the effect on the coal market will also be considerable.

Petroleum veins in Japan are generally found to prevail in Tertiary terrains in the direction of the Japan Sea. The presence of petroleum was known even in ancient times but it was not until the year 1900 that the industry began to show any decided activity, when drilling began in various fields. Besides the eight fields of Echigo, wells were discovered in Hokkaido, Formosa and Akita, as already mentioned. A duty of some 60 per cent *ad vaorem* on imported petroleum has given the home industry a decided impetus; and although big foreign companies, like the Standard Oil Company of New York and the International Oil Company as well as the Vacuum Oil Company, have been entering a strong competition, the Japanese companies are well holding their own.

Of course the development of electric lighting enterprise in Japan is having a considerable effect on the consumption of lamp oil. Electric lighting is now used in nearly all towns of any size, and the cost is so trivial as to be within the reach of almost the poorest. Outside of the larger cities, however, the cost is still beyond the very poor, and for them the kerosene lamp is the only means of illumination. Naturally in the rural districts too, with their millions of population, the oil lamp has largely taken the place of the candle and the native *andon*, or wick floating in vegetable oil. Lamp factories abound and the lamps are very cheap. The tendency, however, is to install electricity wherever possible, owing to its greater safety against fire. At first electricity caused almost as many fires as lamp accidents, owing to imperfect insulation, but the management of the subtile fluid is now better understood, and fires from bad insulation are comparatively rare. The rural districts, however, must remain the chief centers of oil consumption. A case of illuminating oil now sells for about ¥3.50; that is about $1.75 or or 7 shillings. In a case there are ten gallons, so the cost to the consumer can easily be reckoned. The poor, making their purchases, as they do, in gills and pints, have to pay a little higher than the rate per case. In some towns the oil companies have a tank waggon go the rounds, selling on draft to all who wish to buy. In may cases the poor housewife runs out and hails the oil waggon just to have her little lamp filled, which no doubt is the least economical way of buying for the householder. But in most countries, we suppose, the poor pay proportionately more than the rich for the necessities of life. If the big gush at Akita has the effect of lowering the price of oil, the poor of Japan will be the first to rejoice; but the oil companies will probably interfere by holding conference to arrange a scale of prices, so that the poor may not profit so much after all from the fact that Japan has struck oil.

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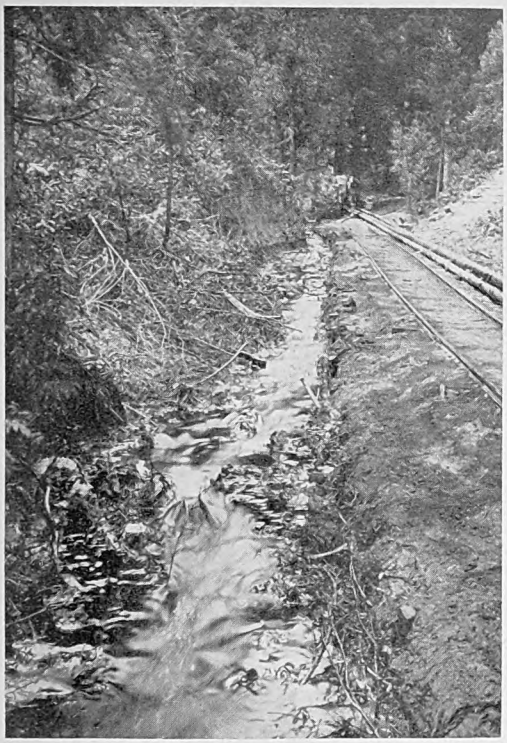
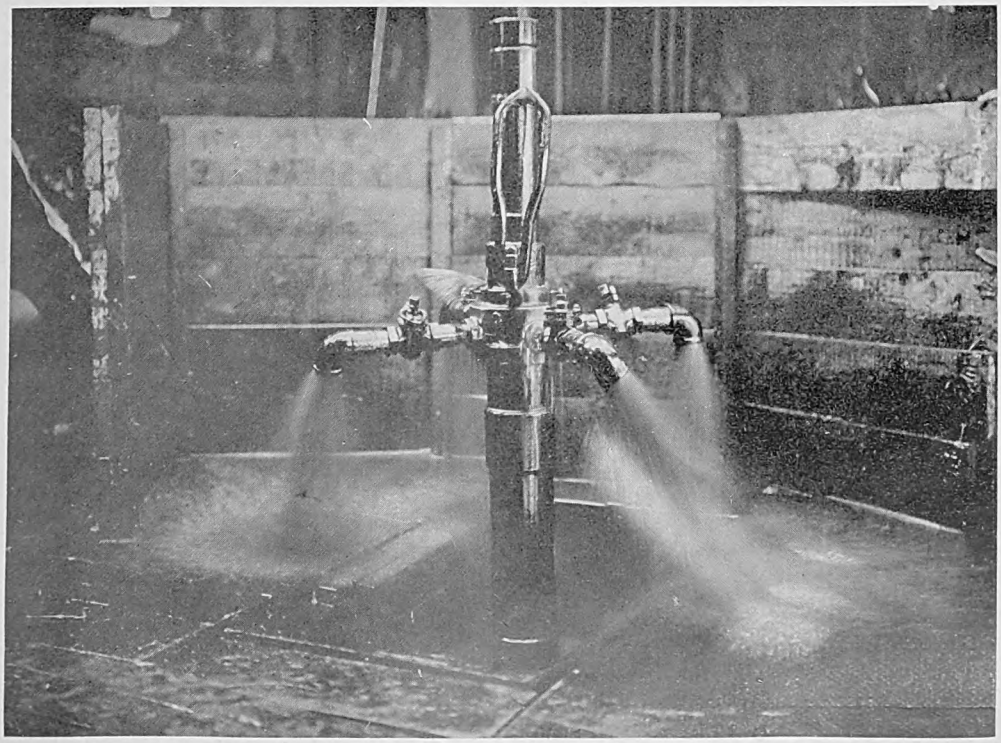


A RIVER OF OIL

SECTION OF OIL LAKE



THE FAMOUS NUMBER 5 BORING

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GOLDFISH

THE Japanese are a people intensely fond of pets, among which goldfish must be given a prominent place. Every Japanese who can command a plot of garden large enough for even the tiniest of ponds, will have his goldfish therein, always on view as the notion takes him; and if he be so poor as to have no garden, he will have his fish pets in wide-bellied bottles in the living room with him. To supply the demand there are vendors who constantly go about the streets with a bamboo pole over the shoulders, and wide, low tubs of goldfish uspended from the ends. They call out their goods and the frequency with which they stop at open doors bears evidence to the trade they do. As the vendor puts down his precious burden, the children of the neighbourhood flock around to see the young fish wiggling in the tubs, just as though they had not seen the same beautiful sight a thousand times before.

The *kingyo*, or golden carp, is not a native of Japan. It is said to have been an emigrant from China some centuries ago. At present there are three or four species of them, each of which has a distinct appreciation and value. That of highest esteem is called the *ranchu*, which is admired for its elaborate tail, the appendage consisting of three fan-like fins which open out and close like an umbrella. Looking down at it when it is *in situ* the shape reminds one of nothing more than one of the old Japanese gold coins known as the *koban*. Its lion-like countenance, mane and all, is regarded as particularly striking in native eyes. The thoroughbred *ranchu*, lacking none of the features thus admired, commands a high figure among goldfish fanciers. Each individual specimen is viewed and examined with utmost scrutiny, just as if buying a valuable horse, and the price is paid according the number of favourable points. The next most valued species, the *ryukin*, also has a trefoil tail, but the body of the fish is much more long and slender, giving the impression of quite a distinct species. The *wakin*, another important type of goldfish, has an undivided tail, and save for its colour, is not very different in appearance from the ordinary carp. The longevity of these specimens does not correspond to their value, for the most highly prized is the most delicate and least likely to live long. The temperature and quality of the water in which it is kept have to be under constant supervision; for any sudden change would be fatal. There is another species regarded as Chinese *kingyo*, which is distinguished by its protruding eyes, and is valued at the same price as the *ranchu*.

Some of the goldfish fanciers of old Japan exceeded in reputation those of today. In the early part of the 18th century there lived a *kingyo* breeder named Shinchuya, at the Shinobazu pond near Uyeno, who had a wonderful variety of golden carp, and commanded the interest of wealthy fish fanciers from all parts of the empire. Not infrequently he used to sell a *ranchu* no more than a foot long for over 200 *yen*; but when a *daimyo* saw a goldfish he admired he would have it at any price. In those old days it was customary for the goldfish breeders to hold an exhibition of their brood every September, which attracted people from even distant places. Judges

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were appointed and the fish were classed like wrestlers and given similar names, such as "Yokozuna" for the champion, "Ozeki" for the next best one, "Sekiwake" for the next, and so on. These exhibitions still continue to some extent and enthusiasm among certain people is well maintained.

About ten years ago the champion goldfish was one which was assured to have a wonderfully perfect development of the characteristic hump on the lion-like head, while best of all, on either side of the head were two round red spots, resembling the Japanese flag. The breeders are fond of giving very fancy names to their favourite fish, such as Kokuryu, dancing butterfly, and Jumonji, double cherry-blossom. Sometimes the fish take their names from appearance and sometimes from habits. Not infrequently a fish is named Shishi, lion. With most people the more lion-like a goldfish looks, the more highly is it admired.

The goldfish must always be bred in wooden cistern, any other material being injurious to the tender nose of the young fish. Old cisterns are better than new ones, as from new wood comes an odour and an astringent affect that is not good for the fish. The cistern is usually about 3 by 2 feet in size and not more than 9 or 2 in depth. When breeding there should not be more than four or five fish in one cistern, though at other times very many more may be put in. The cistern should be put in a warm place, with plenty of ventilation. It should be covered half way over with a screen of reeds, as the fish always rest in the shade. Goldfish spawn between April and July; and fish of from 2 to 3 years produce the best young. The spawn is deposited on reed screens, which is then removed to another cistern, and the eggs will hatch in a week or ten days. At first the young fish look like hairs clinging to the screen, but after a few days they begin to swim about and look after themselves. At first the tiny, hairlike creatures are black but change in due time. The yolk of eggs is filtered through cloth and given them for food, and after they are older small earth worms are fed to them. Many Japanese breed goldfish as a hobby or pastime, and great pleasure is thereby afforded.

Of course goldfish are never eaten, being purely for ornament and loved as pets. There is a song popular among the people, which runs [illegible] like the goldfish [illegible] not to the ocean [illegible]

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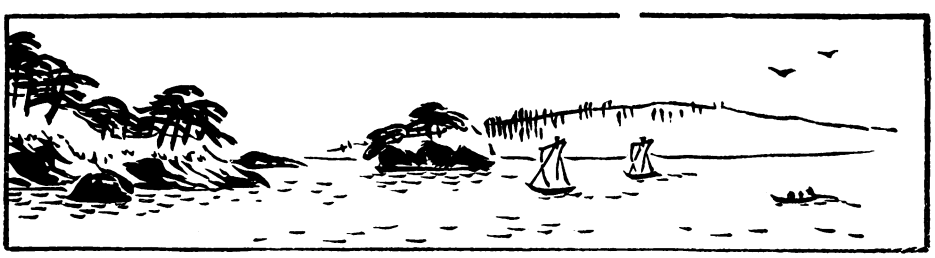
were appointed and the fish were classed like wrestlers and given similar names, such as "Yokozuna" for the champion, "Ozeki" for the next best one, "Seki-waki" for the next, and so on. These exhibitions still continue to some extent and enthusiasm among certain people is well maintained.

About ten years ago the champion goldfish was one which was asserted to have a wonderfully perfect development of the characteristic bump on the lion-like head, while, best of all, on either side of the head were two round red spots, resembling the Japanese flag. The breeders are fond of giving very fancy names to their favourite fish, such as *kochonomai*, dancing butterfly, and *yaezakura*, double cherryblossom. Sometimes the fish take their names from appearance and sometimes from habits. Not infrequently a fish is named *shishi*, lion. With most people the more lion-like a goldfish looks, the more highly is it admired.

The goldfish must always be bred a in wooden cistern, any other material being injurious to the tender noses of the young fish. Old cisterns are better than new ones, as from new wood comes an odour and an astringent affect that is not good for the fish. The cistern is usually about 3 by 7 feet in size and not more than 6 or 7 inches deep. When breeding there should not be more than four or five fish in one cistern, though at other times very many more may be put in. The cistern should be put in a warm place, with plenty of ventilation. It should be covered half way over with a screen of reeds, as the fish always rest in the shade. Goldfish spawn between April and July; and fish of from 3 to 6 years produce the best young. The spawn is deposited on soft seaweed, which is then removed to another cistern, and the eggs will hatch in a week or ten days. At first the young fish look like hairs clinging to the seaweed, but after a few days they begin to swim about and look after themselves. At first the tiny, hairlike creatures are black but change in due time. The yolk of eggs is filtered through cloth and given them for food, and after they are older small earth worms are fed to them. Many Japanese breed goldfish as a hobby or pastime, and great pleasure is thereby afforded.

Of course goldfish are never eaten, being purely for ornament and loved as pets. There is a song popular among the *geisha*, which says a certain person is like the goldfish beautiful and likable, but not to the extent of eating.



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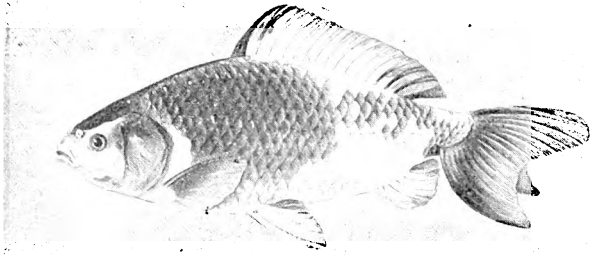
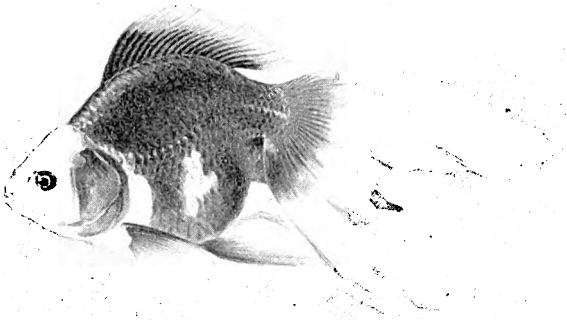
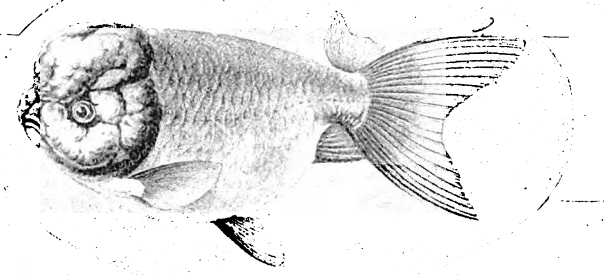


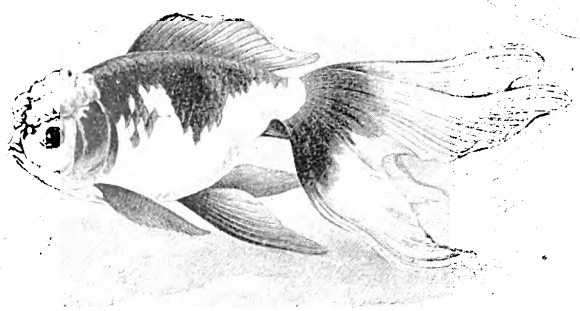
WAKIN



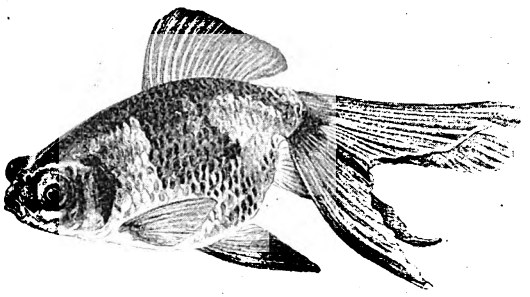
RYUKIN



RANCHU



SHISHIGASHIRA



DEMEKIN

VARIETIES OF GOLDFISH

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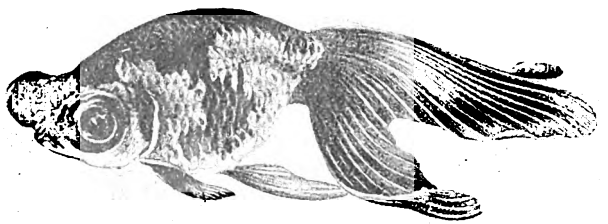
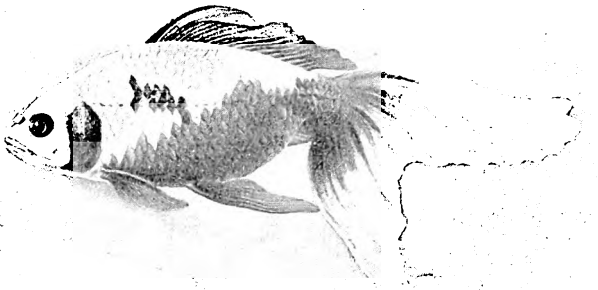
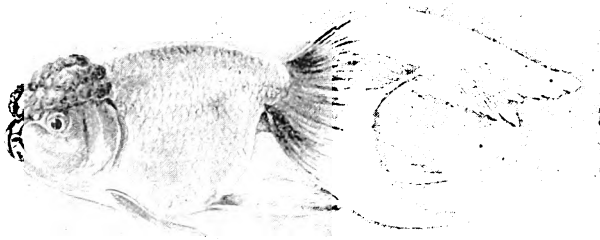


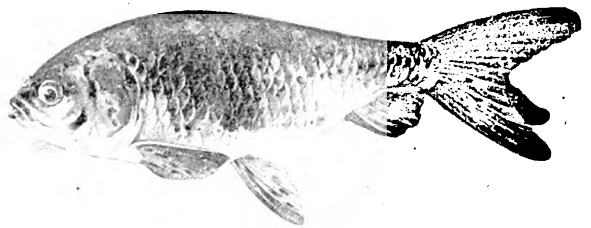
DEME RANCHU



WATÔNAI



SHUKIN



KINRANSHI

SHUBUNKIN

VARIETIES OF GOLDFISH

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MODERN RIP VAN WINKLES

By ITO TOMITA

NOW and then in Japan one comes across a village or settlement long secluded in some mountain fastness, where the inhabitants do not appear to have changed for centuries. Such is the village of Gokanosho in the province of Higo in Kyushu. It is said that this rural community represents the descendants of retainers of the Heike, which ran away from Kyoto after the defeat on the clan in the 12th, century. It is commonly accepted in Japanese history that the remnant of the Heike escaped after the battle only to be drowned in the sea in their flight; but some now hold that they disappeared into the wilds of Kyushu and other places where none could find, them and there perpetuated the name as best they could. Gokanosho really represents five villages, the inhabitants of which are now reputed to be the posterity of the Heike clan.

In the more northern part of Japan another such village has recently come to light, the inhabitants of which are also said to be descendants of the Heike fugitives. It is the village of Shirakawa in the province of Hida. Shut in by steep hills and precipitous mountain ranges, behind the *hakusan* or white mountains of Kaga, these villagers live an old-world life, apparently unchanged for centuries. There is of course no reliable historical evidence as to the origin of these secluded villagers. The inference that they may be children of the Heike clan is drawn from the fact that the style of clothing in vogue amongst them is that which prevailed in Kyoto in the time of the Heike, while their dialect is quite removed from the language of the people of the surrounding villages. It is indeed more like the dialect of Kyoto in the olden time. There is a song often sung among them which might be reminiscent of their history. It runs:

Eboshi kariginu
Nugi-sute te
Koshi no miyama no
Soma ga yoi.

which may be roughly translated: "Putting off our headgear of nobles and our hunting dress, we proceed into the forest and the recesses of the mountains as woodcutters to fell trees." The verse is certainly suggestive of what may have been an experience. At any rate the people like to think that they are the descendants of the old Heike nobles, who had been driven far from home into the mountain wilds and became woodmen. One of the villagers, a man Oto Tarozaemon by name, declares himself to be the descendant of a retainer of the great Heike family. Oto is in possession of a sword and red banner that have come down to him from his ancestors, and the banner is that of the Heike.

However these remarkable people came to be what they are, they are undoubtedly quite different from the ordinary Japanese of to-day. Not only their language but their customs separate them from those who have been following the trend of the modern world. One of their chief marks of distinction is the enormous families

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MORIKI RIP VAN WINKLES

BY HO TONITA

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they have. Normally as many as 3 persons of the same blood to live on the wood. Most of them are poor, and they find it cheaper to live together than in separate households. It is for some principles people are now advocating in the big cities of Europe and America, but many centuries older. It is a way of family life in which all have enough necessities but a common table. In the village of Shirakawa there are nine families of more than ten persons; sixteen families of more than twenty members; four families of more than thirty persons; and two families of more than forty members.

The management of the family is vested in the head, who exercises the authority. His rule is absolute, and in usually successful management obedience. His compensation is that he is exempt from manual labour of any kind. At all feasts the headman is placed in the seat of honour and is accorded becoming deference. On such occasions he invariably wears a ceremonial skirt, known as the "monkey skirt." Most of his time is spent in receiving visitors and attending to social matters. He never goes to the family thereto and keeps the workers at their tasks. Every member of the family is in his hand, and nothing can be done without his permission. In his arduous responsibilities the headman is assisted by his worthy wife. Her main duties, however, consist in bringing up the children in the way they should go.

The duties of the Shirakawa people to the west could children should be brought up are not strictly confined from a Japanese point of view. The hub is the all in all and the rest of the children are accessories. The hub has numerous [illegible]

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they have. As many as 20 or 30 persons of the same blood all live under the same roof. Most of them are poor; and they find it cheaper to live together than in separate households. It is the same principle as people are now advocating in the big cities of Europe and America, but many centuries older. It is a sort of family flat in which all have separate apartments but a common table. In the village of Shirakawa there are nine families of more than ten persons; sixteen families of more than twenty members; four families of more than thirty persons, and two families of more than forty members.

The management of the family is vested in the head, who exercises the authority. His rule is absolute, and he usually receives unquestioned obedience. His consolation is that he is exempted from manual labour of any kind. At all feasts the headman is placed in the seat of honour and is accorded becoming deference. On such occasions he invariably wears a ceremonial skirt, known as the "monkey skirt." Most of his time is spent in receiving visitors and attending to social matters. He also sees to the family finances and keeps the workers at their tasks. Every member of the family is in his hand, and nothing can be done without his permission. In his ardous responsibilities the headman is assisted by his worthy wife. Her main duties, however, consist in bringing up the children in the way they should go.

The ideas of the Shirakawa people as to the way children should be brought up are not strictly orthodox from a Japanese point of view. The heir is the all in all, and the rest of the children but servants. The heir has numerous privileges not open to the others; he alone can take a legitimate wife and in turn have heirs, the others being left to shift for themselves. At the age of 14 the heir receives the title of *ansa* and is advanced to further privilege. If there be no heir one is adopted from another family. The other members of the family find mates as best they can. Needless to say the result is not highly eugenic. Intermarriage is for the most part too close, and the clan likely to degenerate physically as well as mentally.

Yet the standard of morality among these remnants of ancient times is not so low as one might expect. Their community life is on the whole exemplary. Looseness of habit is not tolerated, and discipline is strictly enforced. Husbands and wives are especially faithful; and any breach in this respect is severely censured by the community. Anything in the way of actual crime entails banishment from the village. These people are the children of nature, but of nature unspoiled.

Some of the orders and ranks of society in this unique settlement are interesting. Next to the headman and his mistress comes the *kuwa-gashira*, or head of the hoe; and *nobe-gashira*, or head of the pot. The head-of-the-hoe is the oldest man superintending field work, a sort of deputy of the headman of the family; while the head-of-the-pot is the oldest woman assisting the mistress of the family in the management of the household.

The people of this strange community build their family flats big and broad and high, usually of two or three stories. Some of them are five stories high. The house is some 90 feet long and about 50 wide. The roof is covered with heavy thatch, sharply inclined and with high ridge. It is so designed to shed the heavy winter snow. The family hotel is

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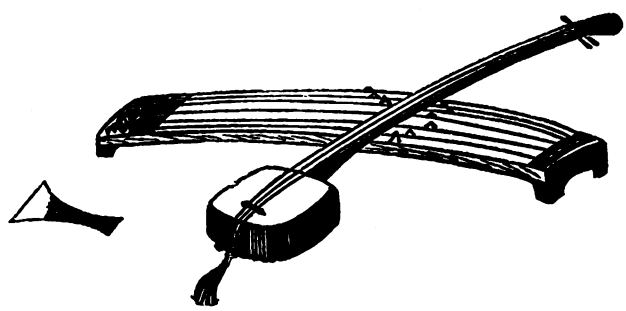
divided into numerous rooms; and one is always a shrine where the ancestors are are given due homage. The shrine room is matted with *tatami*, but all the other rooms are covered with mats of sedge, as no rice straw is to be had in the mountains. In the middle of the guest-room there is always a hearth, as large as 4 by 6 feet; and the same kind of heating apparatus serves in other rooms for cooking and other purposes. The people are very affable and welcome visitors with enthusiasm. They use no lamps, the wood burning in the middle of the floor at night furnishing all the light they need. The headman and his wife have special rooms of their own; and the heir and his wife likewise; and these are specially furnished too; butthe other members of the big family are not entitled to such privacy.

For food these rip ran winkles subsist chiefly on the grain of a sort of panic grass. The headman sometimes has rice brought in from the outside world for his own use, but for the most part even he has to live on communal food. Pumpkins, eggplant, yams and other vegetables they grow in plenty. And they eat five times a day; so that they are quite in the fashion of Europe. Their dress is a curiosity, but quite appropriate to hardy mountaineers. Like the Scotch highlanders the men carry a piece of bearskin or wild boar at the loin; but it is much more useful than ornamental, since it is intended to put under them when they sit down by the way. Every man carries a hatchet in his belt. The villagers are said to be very honest, always agreeable among themselves, and to receive strangers with warmest hospitality.



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EVENING AUTUMN BREEZE

Yūzareba
Kado-da no inaba
Otozurete
Ashi no maro-ya ni
Aki kaze zo fuku

❋

When the evening comes,
From the rice leaves at my gate
Gentle knocks are heard,
And into my round rush hut
Autumn's roaming breeze makes way!

By Tsunenobu
Tran. By Dr. Clay MacCauley

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TOKYO PAUPERS

By COLONEL YAMAMURO

(SALVATION ARMY)

THE Salvation Army people may well lay claim to superior knowledge of the poorer classes in Japan's great capital, for none come into closer relation with them and take a greater interest in their improvement. Personally I have been a careful observer of their conditions for years. I feel so familiar with all that concerns the poor that I am at a loss how systematically to state my convictions.

The exact number of those who may legitimately be termed paupers in Tokyo is not easy to determine. There appears to be no accurate standard by which the line between paupers and those bordering on that condition can be safely drawn. We cannot, of course, judge by the various callings and avocations followed. I am inclined to think that even a government official who has to support a family often on a wage of 30 *yen* a month, should be reckoned among the pauper class. Even the jinrikisha man, who is a bachelor, on a salary of ten *yen* a month, may be classed above him, and outside the paupers.

The very poor of Tokyo may be divided into two kinds: those who need help in order to survive and those who can manage without relief. Most of my investigations have been concerned naturally with those in most need of help. In order to make a just distribution of the *mochi* cake given by the Salvation Army I made a thorough examination of pauper conditions in the city. The following lists may prove of interest:

		families
Fukagawa	Tomikawa-cho	166
	Saruyeura-machi ...	178
	Senda-machi	12
	Honmura-cho	78
Asakusa	Asakusa-machi	38
	Tamahime-cho	64
	Hashiba-machi	30
	Senzoku-machi	124
	Shintani-machi	67
	Matsuba-cho	13
	Kitakiyoshima-cho ...	28
Shitaya	Ryusenji-machi	196
	Mannen-cho	118
	Yamabushi-cho	128
	Iriya-machi	86
	Kanasugi-Shimo-cho ...	281
Shiba	Shin-ami-cho	205
Honjo	Kikugawa-cho	15
	Nagaoka-cho	85
	Yokokawa-cho	146
	Matsukura-cho	73
	Naka-no-go Yokokawa-cho...	39
	Yanagishima Yokokawa-cho	36
	Yanagishima Umemori-cho...	120
Yotsuya	Motomachi	30
	Tanimachi	505
Azabu	Hiroomachi	13
Koishikawa	Sugamo Nishimarucho	164
	Otsuka Sakashitacho...	51
	Hakusan, Goten-machi	86
	Hikawa Shita-machi ...	70
	Hisakata-cho	12
Suburbs	Minowa	210
	Minami Senju	146
	Sugamo	268
	Shinjuku	306
	Motokanasugi	81
	Nippori	90

The above figures do not represent all the paupers of Tokyo; they represent

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only those whom the Salvation Army has been able to assist in one way of another; but even those stand for some 2,740 families of about 13,700 individuals. It will be seen that there are practically no pauper families in the districts where the standard of living is comparatively high, such a Kyobashi, Kanda, Kojimachi, Hongo and Akasaka.

How these people come to poverty is an interesting question to all concerned with social betterment. The causes and conditions that brought them to their present miserable plight are for the most part complicated and obscure. I am more familiar with the underlying causes than many, and yet I hesitate to be very definite. Nevertheless I have made an earnest study of the matter for the purpose of promoting preventive measures, if possible. According to the statistics of the Poor Asylum compiled by Mr. Ichiba of that institution, the cause of destitution among 3,224 cause of poverty investigated were as follows, and I am inclined to agree that they conform with my own investigations:

Intemperance	324
Gambling...	117
Immorality	201
Pessimism	179
Idleness	125
Dissipation	277
Mental weakness	109
Laziness	237
Extravagance	198
Crime	46
Tramps	392
Speculation	79
Ill-health	461
Accidents...	73
Misfortune	31
Business failure	106
Obsolete trades	179

An examination of other causes not easily included in the above leads to the conclusion that among causes inimical to success in life are to be reckoned unhappy marriages, slavery to fashion, susceptibility to the undesirable tendencies of the age, bad environment, vicious passions, pernicious appetites, ignorance of the laws of economy, conceit of ability; and vanity as to artistic capacity, failure to realize the spirit of the times, superstition and too much dependence on others. Thus we see that the causes are either personal, arising from individual deficiency; or social, due to the influence of civilization.

My experience among the poor leads me to the conviction that the above classification is far from satisfactory, although I agree for the most part. In some respects though it is far from the truth. For example, not enough stress is laid on the fact that much poverty has been caused among those who have lost their occupations on account of the development in facilities of communication in late years; and a host of others whose handicrafts have been displaced by the rise of machine looms and factories generally.

The life of the pauper is not calculated to improve him either morally or socially. It renders his sentiment anti-social and inclines him to be against his fellows. It incites him to undue egotism. The majority of these paupers exist hundled together in tiny rooms of two mats (36 sq. ft.) at ¥1.50 or ¥1.80 a month. Among the more miserable of the paupers is the coolie class: those who pick up a living by assisting gardeners and well-diggers, or are engaged in dredging operations and so on. They seldom get more than from 35 to 40 *sen* a day, and with a family, this cannot keep body and soul together. Sometimes members of the

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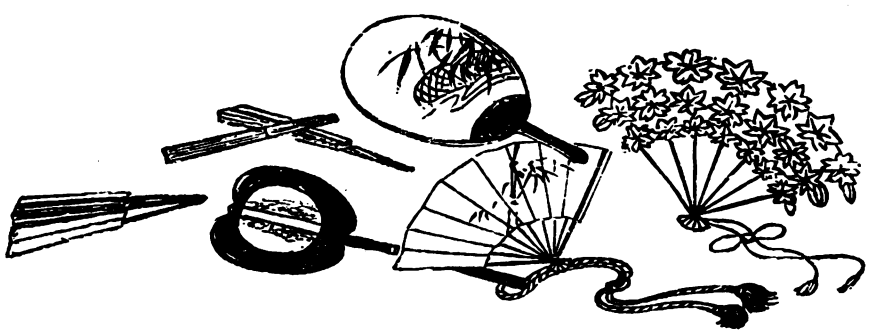
family are able to assist a little; and this lightens the burden considerably. But when the head of the house is taken down with illness, the plight of the family is most pitiable. They are practically threatened with starvation. An unmarried labourer of the coolie class has to pay about 8 *sen* for a bed, and his meals cost him an average of 18 *sen* with five *sen* for his two pairs of straw sandals required every day. He must also keep himself supplied with socks and underclothing, and if he uses tobacco or saké his expenses increase. At any rate he can hardly make ends meet on 35 or 40 *sen* a day, while for a married man the case seems hopeless. The old song sung among the poor well sets forth their sad state: "You need no sword to kill a coolie: ten days' rain and he is dead."

Of course we are engaged in assisting the pauper class chiefly for moral and spiritual reasons; but the municipal authorities are also doing something for the poor of the city. There is the Tokyo Almshouse with schools for the children of the poor; and there are about 20 other charitable institutions as well as the Municipal Employment Bureau, and also Salvation Army lodging houses for the poor. The Army has also a Home for the care of released convicts. The city also has various charity hospitals for the treatment of the sick poor. Notwithstanding all that is being done by the various institutions there is no danger of the poor being spoiled, nor the unfortunate pauperized by the amount of help accorded. Yet my own conviction is that material help without adequate religious influence will eventually be for the most part wasted. The poor should be saved not only physically but morally and spiritually. I am convinced that the results of our work among the poor, carried on with religion as the main influence, is more satisfactory in the end, than indiscriminate charity without moral and spiritual instruction and influence. Nor is my experience alone: it is the experience of social workers all over the world.



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family are able to send a little; and this lightens the burden considerably. But when the head of the house is swept down with illness, the plight of the family is most pitiable. They are practically threatened with starvation. The combined honorary staff of the Hospital for Consumption pay about £1,000 a year, and this means an average of £3 per week for each of the two parties of visitors. Each party is responsible for the whole of the poor under its charge, and has to keep itself supplied with bottles and medicine, and if in need of nourishment or clothing, and it is these odds and ends that cause the most anxiety. At any rate he can hardly imagine such work as this to be "easy," while for a moral I can only refer to the cases I have described.

The old saying among the poor still says forcibly and aptly enough, "You must be starved to fall a victim to Consumption," and it is clear that the popular class theory for moral and spiritual reasons; but the unanswerable fact is that poverty can bring for the purpose of infection with disease.

of the poor; and there are about 30 other charitable institutions as well as the Municipal Employment Bureau, and also Salvation Army lodging houses for the poor. The Army has also a home for the cure of reformed convicts. The city owns its various charity hospitals for the treatment of the sick poor. Notwithstanding all that is being done by the various institutions there is no danger of the poor being spoiled, nor the unfortunate pauperised by the amount of help accorded. Yet my own conviction is that material help without adequate religious influence will eventually be for the most part useless. The poor should be saved not only physically but morally and spiritually. I am convinced that the result of our work among the poor, carried on with religion as the main influence, is more satisfactory in the end, than the indiscriminate charity without moral and spiritual instruction and influence. Nor is my experience alone; it is the experience of social workers all over the world.

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AUTUMN ON TATSUTA RIVER

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AUTUMN ON TATSUTA RIVER

Arashi Fuku
Mimuro no yama no
Momijiba wa
Tatsuta no kawa no
Nishiki narikeri!

By the wind-storm's blast
From Mimuro's mountain slopes
Maple leaves are torn,
And rich brocades are wrought
On blue Tatsuta's quiet stream!

By Nôin
Tran. By Dr. Clay MacCauley

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JAPANESE CONFECTIONS

HOW long the Japanese have been making and eating sweets is a difficult question to answer. During the Heian period, that is from the 8th to the 12th century, there is no doubt that the eating of nuts, fruits and so on, took the place of confections. Peaches, pears, persimmons, loquats, pomegranates and plums were common, as well as walnuts, chestnuts and berries. The first confection doubtless was a compound of chestnuts and persimmons, not unlike what is still called *yôkan*. The chestnuts were boiled, dried and powdered in a mortar, and afterwards mixed with paste made from dried persimmon. Dried persimmons are still everywhere in use. Another ancient form of confection was a compound of mushroom and shellfish. There were others too. Among the more interesting was *fuzuku* made from rice boiled, dried in the sun, with dried and parched bean and dried persimmon, adding powdered chestnut. The mixture was kneaded with the juice of a plant, called *ama-kuzu*; and from this a flat cake was made, toasted in oil. Another confection was *magari*, made from the flour of glutinous rice, the pastry being shaped in rings and fried in gingelly-oil. Cakes of wheaten flour were common, and also of rice flour, while the juice of the *ama-kuzu* was used for sugar. Such were the confections that prevailed in the Heian era.

With the development of civilization taste in, and methods of making, confections changed considerably. The confections of Japan may now be roughly divided into two classes: *mushi-gwashi*, or steamed cake, sometimes called *mochi-gwashi*, and *hi-gwashi*, or dried cake. The former is made by boiling or steaming some kind of dough or paste, and is usually stuffed with *an*, a paste made from boiled red been, mixed with sugar. *Hi-gwashi* is made from flour or rice dough, sweetened with sugar, baked and then dried. Nearly all Japanese cakes contain vegetable in some form, and flour of some form. *Manjū*, a modern confection, was introuced from China as early as the 14th century. It is made from wheaten flour dough stuffed with bean paste, sweetened. It is flavoured with *amasake*, a liquor made from yeast and water. The cake is unually shaped like a foreign bun, and is typical of all Japanese steamed cakes.

Among the more popular cakes is a kind of biscuit called *sembei*, made from parching sweetened dough or by baking the batter in a kind of mould. To make *yôkan*, another favourite sweetmeat, one must fillter boiled red bean through a cloth, thus removing the outer skin, mix with wheat flour, sugar and water, and then steam, the result being *mushi-yokan*. If the bean be mixed with Bengal gelatin instead of flour it is known as *neri yokan*. Japanese sponge cake, called casterra, or *kasuteira*, derived from the Spanish, Castile, is one of the best cakes made in the land. It was introduced into Japan by the Spanish at Nagasaki in the early days of the Tokugawa era, and considerably improved upon. The Nagasaki cake is still said to be the best, though it is to be seen in every corner of the empire. It is made just the same as the occidental sponge cake only the proportion of sugar and eggs is greater and the cake is steamed.

Another widely used cake is *dango*, a kind of dumpling really, made from rice flour moulded into balls, coated with bean paste or soaked in soy, and then spitted on skewers and boiled. *Guyhi* is made

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JAPANESE CONFECTIONS

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by kneading dough of glutinous rice with *kuzuko*, a starch from the root *pueraria thunbergiana* or with *warabiko* of *peteris aquilina*, sweetened with sugar, heated till it fuses and then cooled to congeal.

It is said that *mushi-gwashi* is made to be tasted rather than looked at, while *hi-gwashi* is made both to be tasted and looked at. In other words the former is pleasant only to the taste, while the latter is a delight to both eye and palate.

Japanese cakes and confections keep in touch with life, following the fashions of the time. No sooner has the Emperor announced the subject for the poetic symposium of the year than the cake-makers take note of it and begin to produce cakes appealing to the patriotic taste, just as the English produce hot-cross buns at Good Friday season. When the Emperor proclaimed that the subject of the poems for the New Year would be "Cranes on a Pine Tree," at once cakes appeared with these symbols. The steamed cakes of Japan have to be eaten as quickly as may be, since they get stale very soon. Those baked or dried, on the other hand, will retain taste and flavour for days and even weeks, like biscuits. Cakes and confections are disposed to be limited to certain classes, as for example, *yôkan* and *kasuteira*, which the upper classes prefer, while such cakes as *senmbei* and *dango* are popular with the lower classes.

We must not fail to mention another cake known as *da gwashi*, which is made from rice, beans or Italian millet with brown sugar or honey. These cakes are not fancied by the more refined classes, but are very popular with the children of the poorer people. The cake is interesting chiefly as a relic of ancient cookery; for any one who would trace the genealogy of Japanese confections, must follow the scent raised by the *da-gwashi* family.

Of course, in addition to those mentioned, foreign cakes and confections of all kinds are now used in Japan, and factories for turning them out on a large scale are already prospering. Morinaga's chocolates are now almost as famous and delicious as Fry's or Huyler's and command almost the same price. The high price of sugar, nearly 16 *sen* a pound, is very hard on the confectionery business. Nevertheless the Japanese must have their cakes and sweetmeats. On all congratulatory occasions cakes are in order both to be eaten and as presents. When one makes a call it is customary to bring a cake or sweets as a gift; and when one considers how much of this sort of thing is done in Japan, the amount of confection used from day to day may be imagined. When a child is born the same presents are sent. In return the happy mother thus congratulated must acknowledge the favour by sending a *mochi* cake in red and white, shaped like the eggs of cranes, and called *tsuru-no-ko-mochi* accordingly. The Japanese have a belief that the crane is a bird that lives for a thousand years, and such presents symbolize good wishes for the child's longevity. It is remarkable that in western lands the stork is also associated with the bringing of new-born babies, though there is a difference between the stork and the crane to be sure. The return presents at time of child-birth in Kyoto and Osaka are *manju* instead of crane-cakes. In fact it is the general custom everywhere to send *manju* as a return gift, except in the case of new-born children. The Japanese have a special cake for the girls' festival in March. It is made from a mixture of Indian corn and glutinous rice, coated with sugar; while in the case of the Boy's festival in May the cake is called *kashiwa-mochi*, made from ordinary *mochi* stuffed with bean paste and covered it with leaves. The more important cakes have been mentioned but there are numerous others.

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UNIQUE AVOCATIONS

NECESSITY is the mother of invention; and with the ever increasing difficulties of living in a country where prices are rising without a corresponding increase in wages, new callings are constantly apprearing, some of which are unique, to say the least. The standard of living in Japan is still somewhat below what it is in Europe and America, and the poorer classes eke out a livelihood often where an occidental would literally starve. Whether this remarkable capacity for extracting sustenance for life out of the seemingly impossible is to be taken as evidence of superior qualities of race, we will not stop now to inquire. That it may have some relation to the survival of the fittest there can be no doubt. The main thing, after all, is to live; for not to live is to do nothing. Life being assured of sustenance the individual has some hope of full development and destiny. It is a question with many, however, whether those driven to such extremes to make a living, do not simply exist rather than really live, in tke human and civilized sense of the term.

Among the more extraordinary occupations of the poor in modern Japan is that of the *esa-tori*, or bait-catcher, who spends his days securing angleworms. We say "his," but the bait people are as often women as men. The Japanese angleworm is not taken from the soil, as is the case in occidental countries, but from the black mud of the rivers and canals. Tokyo is a great place for this sort of calling. The city has numerous streams and canals connected with tide water; and as soon as the tide begins to ebb one sees numbers of women with their baskets and their mud forks climbing down the stone facings of the canals, plunging their legs into the deep mud and setting to work to turn out and pick up the wriggling red angleworms thus exposed to light. These worms are a somewhat different species from the earthworm, being slightly stouter, with sectional bodies and peculiar moustachioed mouths. The receptacles for the captured worms are baskets or tubs with covers containing small square openings through which the worms are dropped as picked up. As soon as the bait basket or tub is full it is brought to the shop and and sold. The baitshop deals in bait only; and from these establishments the fishermen buy worms for their hooks. The amount made daily by the angleworm catchers is very meagre, not more than forty *sen* for each worker, but it helps out in the household expenses, her husband making perhaps sixty *sen* a day at some other occupation. In the summer weather the work is not so hard, althongh it is certainly hot, with the sun beating down on the stooping form and reflected from the wet mud and water. In the colder weather, however, it is more trying, as the bait-catcher has to stand for hours in the freezing mud. Diseases due to their calling are frequent among the bait-women, especially beri-beri and dropsy, and on the whole they have to suffer as well as labour for the pittance they get. The Japanese regard it as the most miserable way of getting a living, known to mortal man.

Another admittedly low way of making a living is that of the *haikai*, or ash man, who goes from house collecting ashes.

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Although the tiny Japanese boys are [illegible] do not pay a due quantity of [illegible] nature, [illegible] consideration [illegible] turn out, the surprise [illegible] and [illegible] the [illegible] Osaka. The [illegible] [illegible] the [illegible] are [illegible] on which they have [illegible] [illegible] kind of [illegible] [illegible] [illegible] or coal. The man [illegible] [illegible] [illegible]

Although the tiny Japanese fire-boxes, or *hibachi*, do not produce the quantity of ashes the foreign stove is accustomed to turn out, the surplus must be removed and this is the ash-man's business. The men take the ashes away on a hand cart, on which they have receptacles for every kind of ashes, charcoal or wood or coke or coal. The man cries out as he proceeds along the street, "*Hai wa arimasen ka?*," which means, "Have you no ashes?" He does not get the ashes for nothing: he has to buy it. The householders do not make much from their sale of ashes, possibly not more than one or two *sen* a day if they have a considerable quantity. After the man has accumulated a load he hurries off to an ash shop, where he disposes of his harvest.

The most valuable ashes are produced by burning ricehusks. These cannot be had in the city; the ash men to go to the farmers for them. Next comes charcoal ashes, of which there are several grades. The buyers judge the quality by tasting the ashes. The cheapest of all are the ashes of coal and coke, since they cannot be used in dyeing. These the ashman condescends to take only to convenience otherwise good customers; and those who have no other than coal ashes, have to pay specially for having them removed. The superior ashes are used for making lye for indigo dyeing, The increasing use of gas for domestic purposes in Tokyo has of late given rise to much inconvenience among the ash men.

The ricejelly moulder, or *ame-zaikuya*, is another man on whom the public takes pity, as one doomed to earn a living in a precarious way. Beating a drum he goes up and down the endless city streets, with a small box on his bamboo pole or on a small cart, paper flags of various colours decorating his outfit. *Ame* is a kind of jelly made from rice, of which all Japanese children are extremely fond. The *ame* seller stops when the children gather round him, and he amuses them by moulding all kinds of shapes, from a fish to a bird, which he sticks on a piece of bamboo and sells to his audience for a mere nothing. He can blow up the *ame* like a glass-blower, making a globe or the body of pot-bellied animal or fish, as he wills, and each child chooses the object he most fancies. Each object created is painted with a vegetable colouring in life-like colours; and with each purchase he gives away a paper flag. The *ame* seller has a clever eye to business. He knows just where to find the biggest crowd of children. Consequently he remmbers all the temple festivals and other public occasions where children are likely to be gathered together; and there he will, always be found waiting: He makes a better living than most of the humbler caterers to the public in Japan, sometimes getting as much as *yen* in one day. The worst enemy of *ame* man in wet weather, as he can get practically no business on a wet day. This cuts into his profits seriously. Some of the *ame* dealers add to the enjoyment of their trade by dancing a step or two for the children.

There are numerous other very lowly ways of making a living in Japan, such as scavengers, refuse-collectors, ragmen and bottle-men, but they usually make a better living than those named. In any case they do not constitute a subject suitable for treatment in a magazine.

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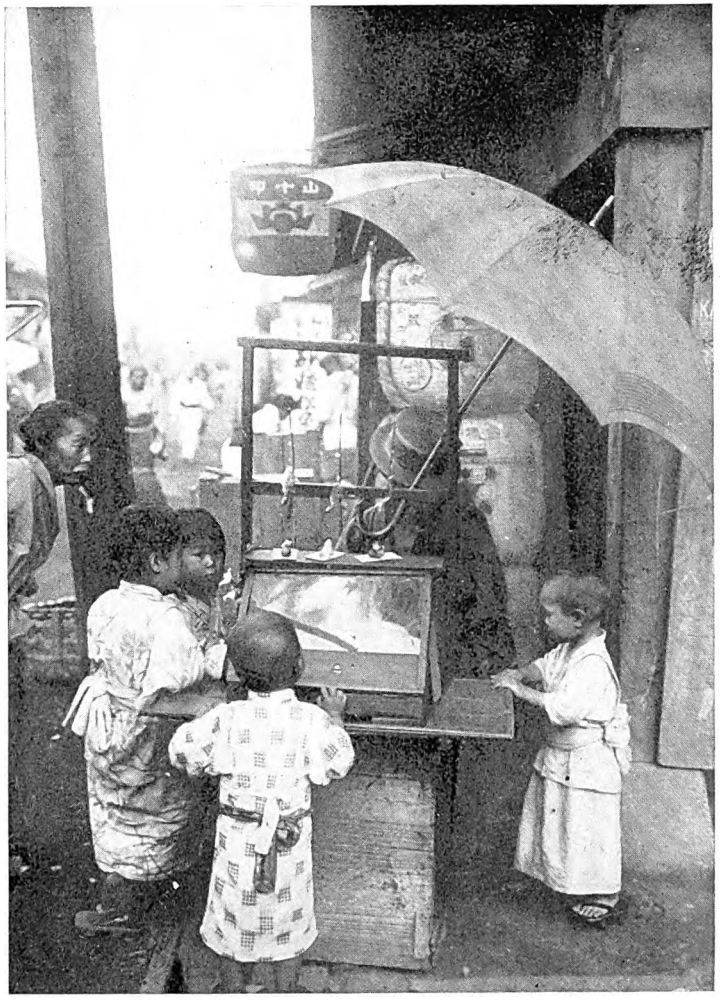
THE AME SELLER



THE SHINKO SAIKUYA

UNIQUE AVOCATIONS

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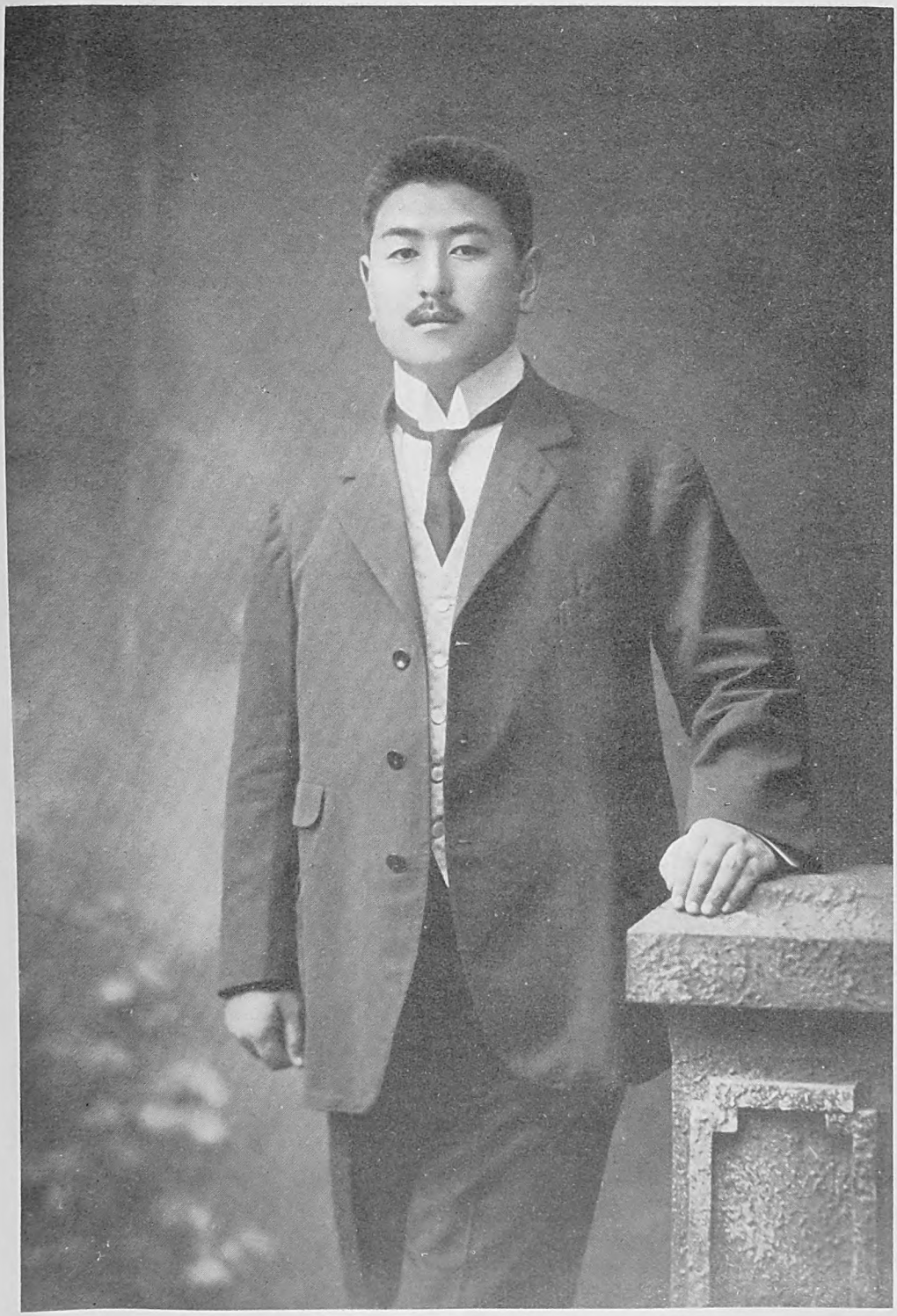

A RECENT BRIDEGROOM: SON OF COUNT YANAGISAWA

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A RECENT BRIDE: MRS. YANAGISAWA

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HATE NA NO CHAWAN

THERE lived in Kyoto long ago a seller of tea utensils, who went by the name of Chaya Kimbei. He had a great reputation as a connoisseur of tea things, and for any dealer to obtain his praise of a cup or a plate was to increase its value many-fold.

On a certain occasion Kimbei made a visit to the great Kiyomizu temple, and on his way home called at a teahouse by the road side. When the man handed him a cup of tea he lifted it to his lips; but as he did so, he noticed a drop of tea fell from the cup on his hand. As there was no visible cause for this, Kimbei emptied the cup and held it up to the light to ascertain whether it was cracked, or why it leaked. But no matter how closely he examined it no defect could be found. He had the cup refilled with the amber liquid, and again, as before, a drop fell on his hand. He emptied the cup in the same manner as before, and once more carefully examined the cup. This time he noticed that the cup was so porous and glazed so thinly that the liquid was oozing through; so that each time the cup was filled it literally perspired in the guest's hand. Kimbei paid for his refreshments and went on his way, thinking no more about the cup.

A shrewd old fellow who was a peddlar of oil, had been watching the famous connoissur as he examined the tea cup; and as soon as Kimbei had departed, the oil seller went up to the tea-house maiden and said: "I want a cup of tea, please; but my hands smell of oil so, I hesitate to take one of your beautiful cups in my hand lest the odour remain on it forever. I will therefore bup the cuy from which I drink."

"That is not necessary," replied the girl. "The cup is of no great value. If you fancy it you may take it with you."

The old oil seller was overjoyed at this kindness, and made sure to lay his hands on the cup which Kimbei had used and so carefully examined. "O," said the tea-house maid, "you must not take that one; any one but that. We cannot part with it."

"Indeed! How is that?" cried she oil seller.

"Well, that is rather an important one," explained the maid. "Probably you have heard of Kimbei the great con-

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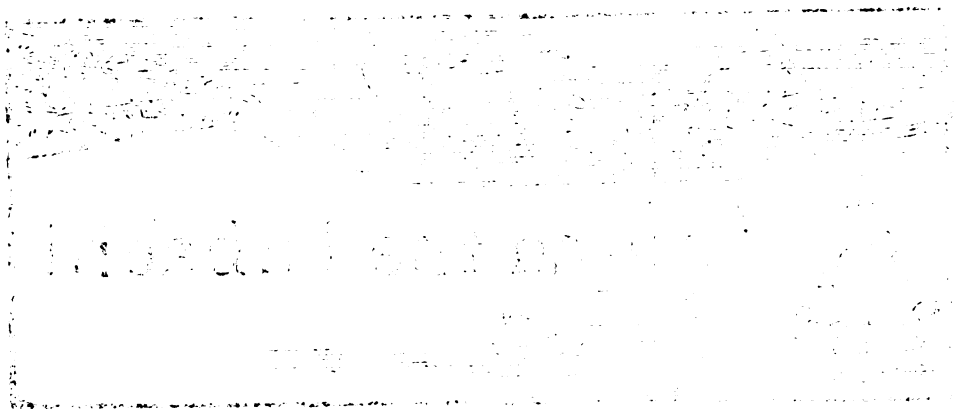

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noisseur of tea utensils. He rested here a little while ago; and if he should even point at anything it at once assumes a fabulous value. He seemed to take much interest in that cup, pouring tea into it and emptying it, and so on. Consequently he has acquired a value above anything we have in the house. I suspect you saw him admiring the cup and thus you have an eye on it."

"I am a very poor man," said the oil seller. "I lived in Yedo for some time before coming here, trying to eke out a livelihood as best I could; but failing, I ventured down to Kyoto and started oil selling, but I still find it very hard to make ends meet. My idea was that if I could secure that cup, handled so admiringly by the great Kimbei, I might be able to sell it and become independent. If you agree to sell me the cup I will undertake to go off and earn the money and come back and pay you the sum named."

"In that case," said the tea-house woman, "I will make it a bargain. Bring me a gold *ryo* and you may have the cup."

In time the old oil seller obtained the money somehow, and carried home the precious cup. He in time too was able to buy a proper case to keep it in; and having it thus appropriately enshrined, he one day decided to take it to Kimbei, to whom he had managed to obtain an introduction. Taking out the cup with great care the old man laid it before Kimbei, saying: "Here is an unusual cup, worth, I should say, at least 1,000 *ryo*; probably more, but you may have it at that price, if you fancy it."

Kimbei took up the article and looked it over casually. "You say this is a cup of great value?" said he. "Why it is only a bit of *Kiyomizu-yaki*, and not worth a farthing. It isn't worth anything to speak of."

"Worth nothing!" roared the oil seller. "Then leave it, if you don't want it but do not say that it is worthless!" After meditating a while in quiet rage, the oil seller began again: Why did you mislead people by playing with the cup at the tea house, if you knew it was of no value? Your action tempted me to buy it, paying a high price, and now I am ruined."

At first Kimbei burst out laughing. "I know I am a fool," exclaimed the oil seller; but you made me one!"

"Well," said Kimbei, after a while, "you have paid for my fame though the cup is worth nothing. The fame is worth something, so I will let you have three *ryo* for it, as a matter of gratitude, if for no other reason." And thereupon Kimbei handed out the three gold pieces.

This Kimbei was so noted that he had friends among the highest circles, even at Court; and one of these, a *kwampaku*, or high Court Official, named Takatsukasa, once had a tea party at his mansion, to which Kimbei was invited. As the ceremony proceeded the *Kwampaku* deigned to address Kimbei, saying that as he was a great connoisseur he must have many interesting tales to tell, and requested him to favor the company with a yarn. Kimbei at first hesitated, but finally responded with the story of the *kiyomizu-yaki* tea cup, as above related. The high Court Official was much interested in the tale, and expressed a wish to see the cup. Kimbei at once despatched a messenger and had it brought. Some hot tea was poured into it with the result expected, and none of those present, save the owner knew why the cup leaked. The *Kwampaku* himself was so astounded at the

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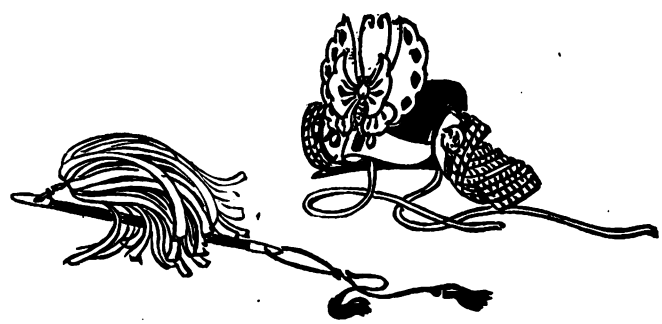
curious freak that he wrote a poem on it there and then, to the effect that "drops of water from the cup do daily drip, like to the falls at Kiyomizu:" The cup was now of greater value than ever; for it had a poem by a high official in its honour. Everywhere Kimbei went he told the story of his tea cup.

Some time after this the *Kwampaku* happened to be in conversation with the Emperor, when His Majesty inquired whether the official had heard anything of interest lately. The latter up and related the story of the remarkable tea cup. The Emperor was equally delighed and interested, and wanted at once to see the cup. *Kwampaku* thereupon despatched a messenger and summoned Kimbei with his cup. Thrown into ecstasy by the unprecedented honour thus suddenly bestowed upon him, Kimbei would not venture to appear before the Emperor, but sent the cup all set in its beautiful case. The Emperor examined the cup, as others had done, pouring in tea and emptying it out again, the cup leaking as before without showing any defect. When His Majesty beheld the strange occurrence, he exclaimed: "Hate na!" (O, dear!") and taking a pen and brush, the Emperor wrote the magic words on the side of the cup. From that time the cup became known as "*Haté na no chawan*," or the *O dear Tea Cup*. The cup now became an article of national renown.

A famous millionaire of Osaka, named Konoike Zenyemon, now became interested in the remarkable cup and wanted to include it among his many precious heirlooms. He went in person to Kyoto and asked Kimbei to part with the cup at any price he cared to name, but the old connoissenr would not sell it. It bore the handwriting of the Mikado and could not be thus disposed of. Such an honour bestowed upon him could not be treated as common merchandise. But Kimbei consented to let Konoike take charge of it for him, so that it might never come to harm. The man of wealth refused to enjoy the privilege of caring for it without some reward to Kimbei; so he gave him one thousand *ryo* as a present. *Thus have people in all times been enabled to do things without doing them.* Kimbei would not be content to enjoy his good fortune alone. He searched out the old oil seller and made him a present of one hundred *ryo* as a reward of faith; and the balance of the money he divided among the poor of Kyoto.



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curious result that he would begin on it ill or and then, to the utter confusion of water from the cup to dull ship, like to the life as Kiyohime. The cup is now of greater value than ever, for it is a poem by a high official in its honour. Hayashi Kinbei went he told the story of his success.

Some time after this the Mikado happened to be in conversation with the Emperor, when His Majesty inquired whether the official had heard anything of interest lately. The latter up and related the story of the remarkable tea cup. The Emperor was equally delighted and interested, and wanted at once to see the cup. Kawamura therefore despatched a messenger and summoned Kinbei with his cup. Thrown into ecstasy by the unprecedented honour thus suddenly bestowed upon him, Kinbei would not venture to appear before the Emperor, but sent the cup all set in its beautiful case. The Emperor examined the cup, as others had done, pouring in tea and emptying it out again, the cup healing as before without showing any defect. When His Majesty heard the strange circumstance he exclaimed, "How rare! (O, dear!") and taking a pen and brush, the Emperor wrote the magic words on the side of the cup. From that time the cup became known as "Kiyo-no-sakazuki" or the Pure Water Cup. The cup now became an article of profound reverence.

A famous nobleman of Kyoto, named Konoike Zemmyoku, now became interested in the remarkable cup and wished to include it among his many precious treasures. He went in person to Kyoto and asked Kinbei to part with the cup at any price he cared to name. But the old connoisseur would not sell it. Before the blandishing of the Mikado and could not be thus deposed of. Such an honour bestowed upon him could not be treated as common merchandise. But Kinbei consented to let Konoike take charge of it for him, so that it might never come to harm. The man of wealth refused to enjoy the privilege of caring for it without some reward to Kinbei; so he gave him one thousand ryo as a present. [illegible] ryo to Kinbei would not be considered [illegible] Kinbei would not be content to enjoy his good fortune alone. He searched out the old oil seller and made him a present of one hundred ryo as a reward of faith; and the balance of the money he divided among the poor of Kyoto.

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HIMEJI CASTLE IN SPRING

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HIMEJI CASTLE IN SPRING

High white castle-walls

Meet bluest sky; distance sends

Ling'ring bugle-calls;

Sea gleams; pine with cherry blends;

Spring's enchantment Nature lends.

In Waka metre

By Edith A. Sawyer

Wellesley, Mass

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CURRENT JAPANESE THOUGHT

By THE EDITOR

A Request From time to time we receive letters from readers in various parts of the world complimenting us on the policy pursued in the JAPAN MAGAZINE and assuring us of the assistance its pages are to those honestly trying to know more about the great island empire of the Far East. We beg to say how much we appreciate these letters from readers and are only sorry that pressure of business in the editorial department does not allow more attention to be devoted to personal replies to correspondents. We venture to make the request, however, that all readers of the Magazine who think of any way in which it can be improved or made more serviceable to those interested in Japan, will kindly write us their opinions and offer suggestions they deem wise. The JAPAN MAGAZINE is the only periodical specially devoted to circulating abroad information concerning Japanese art, literature, progress and general civilization, ignorance of which causes the present divergence between East and West. We earnestly welcome hints and suggestions as to subjects our readers would like to have treated in the pages of the Magazine.

Japanese Civilization Of course Japanese civilization in itself furnishes an almost inexhaustible subject for treatment in relation to occidental readers, both as to bringing its various aspects and its great significance before them, as well as by way of correcting the numerous misconceptions that still prevail abroad as to Japan's progress and ambitions. The unfounded suspicions of Japan that appear to find easy lodgement in America and the British colonies would not be possible were the people of these countries more familiar with what Japan is and what the country is trying to do. For the most part the world is dependent on the impressions of tourists given to the press or compiled in hurriedly written books without any real knowledge of the country and its people. For this reason the presence of a periodical like the JAPAN MAGAZINE finds ample room and reason; and we bespeak the interest of all who desire to promote better relations between Japan and the western world.

Relation with the United States If the publication of the correspondence between Washington and Tokyo in connection with the question of Japanese land ownership in California has done nothing to improve relations between the two countries, it has at least done something to let in a little light to clear the atmosphere. The true aspect of the situation is not made plain, however, so long as the terms of the new treaty proposed by the United States and rejected by the Tokyo authorities, have not been given to the public. The publication of diplomatic correspondence with reservations is unsatisfactory, to say the least, and will tend to arouse suspicion. It is evident from the correspondence, as published, that Japan regards the most-favored-nation clause as entitling her subjects in America to all the rights accorded Europeans under that clause,

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CURRENT JAPANESE THOUGHT

BY THE EDITOR

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while it is generally believed in America that the application of the most-favored-nation clause is limited to the extent of not violating any law of state or constitution. For instance, if the law of the state limits land ownership to citizens or those entitled to naturalization the most-favored-nation clause cannot override that limitation. This brings us back to what we have maintained from the beginning of the negotiations that the best way out of the difficulty is to accord Japanese nationals the same rights of citizenship as Europeans, so as to remove all possibility of discrimination. The argument that this cannot be done without extending similar rights to all Asiatics, does not hold good: there is no reason why Japan should not receive the same rights in America as Europeans, independently of what the people of India or China may be accorded. Japan is the only Asiatic nation that ranks with the first-class powers in the realm of international diplomacy, and she should therefore be entitled to the same treatment in respect to her nationals as any of the European powers. All attempts at patching up a settlement on some basis different from this is bound to prove futile. Whatever conclusion the diplomatic authorities arrive at it should be founded on admissions on both sides of perfect reciprocity and equality of race. Nothing that can be interpreted as a colour or racial motive should be permitted to leave its trace on the agreement reached. Japan and America should both stand for perfect justice and perfect equality.

Japan at the San Francisco Exhibition

Japanese merchants and manufacturers are now busy preparing for participation in the great exhibition to open at San Francisco next year. The Government authorities are doing all they can to encourage exhibitors, and the big Japanese steamship companies are making a handsome reduction in freight rates on all goods intended for the exhibition. The Committee appointed by the government to superintend the exhibits offered are determined that everything allowed to pass their scrutiny will represent the best in its line that the nation can turn out. As usual with Japanese exhibits arrangements will be made for all who desire to make purchases, to be able to do so. It will certainly be an interesting occasion for Japan, when she will come commercially and artistically into competition with some of the great nations of the world, and show what she can do.

The National Indebtedness

Japan is often referred to as being under the burden of the heaviest national debt of any country, says the *Far East*, but according to Mr. Putnam Weale, China's is infinitely greater. Mr. Weale maintains this argument in a letter to the *Peking Daily News*. He says about £9,000,000 sterling will henceforth be taken out of China annually for the service of unproductive loans. "This amount is colossal when the ratio to gross revenue is understood; it is no less than 30% of that revenue, a percentage infinitely higher than the Japanese percentage which is spoken of by all economic writers as crushing. Japan's National Debt amounts to £280,000,000, but foreign loans outstanding are only £145,000,000 calling for an annual debt service of £6,400,000. This is only 12% of the gross revenue, compared with China's 30%." On the other hand China's potential strength is infinitely greater than that of Japan, while the

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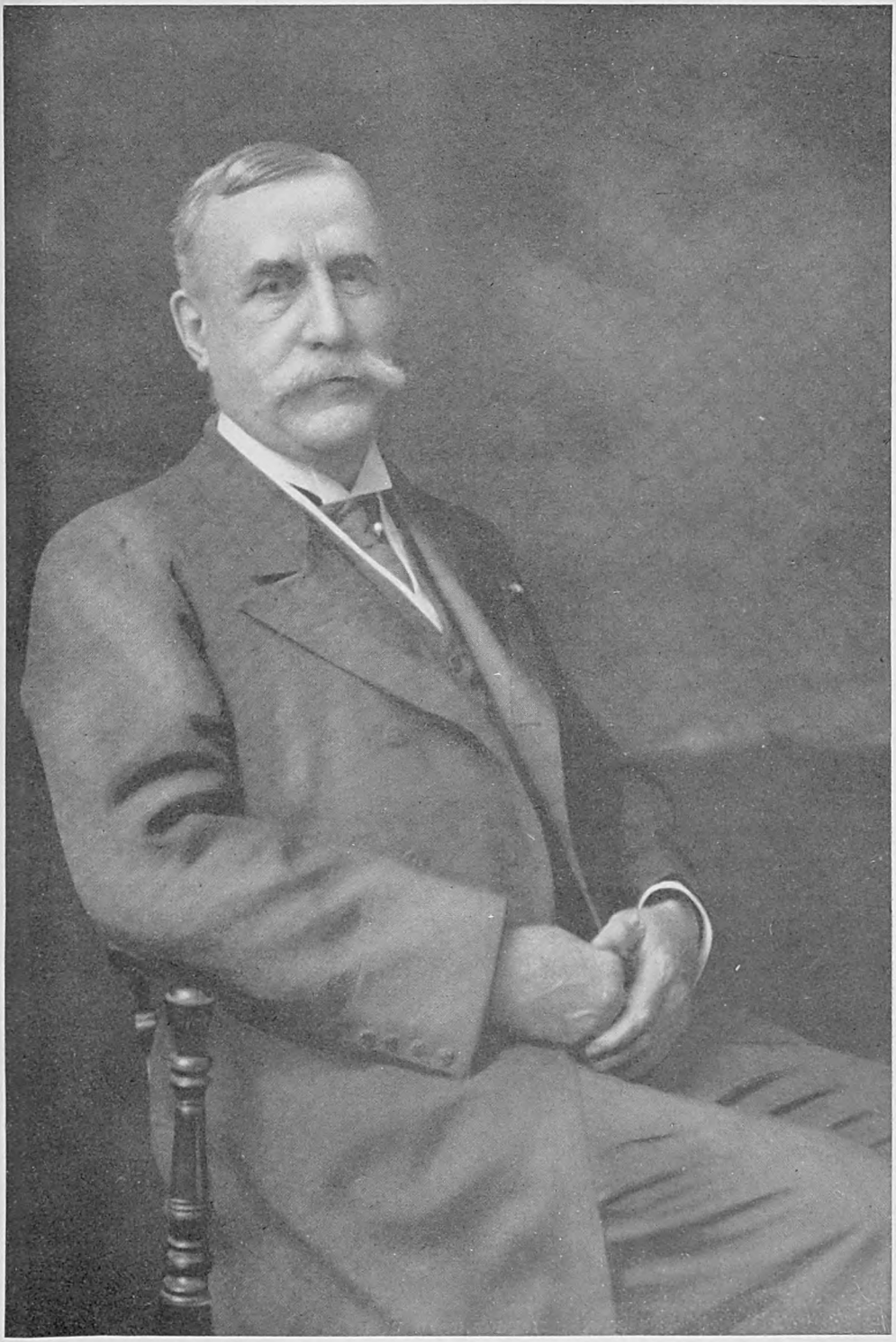

THE LATE MR. HENRY WILLARD DENISON
(Foreign Legal Adviser to the Foreign Office, Tokyo)

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FUNERAL OF MR. H. W. DENISON

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statesmen of this country are seriously concerned for the future. China's obligations will soon appear small indeed, if political stability and normal progress can but be assured.

Japan's Foreign Adviser

In the death of Mr. H. W. Denison, foreign adviser to the Imperial Government, Japan loses a friend that has been more to her than the world knows. In all the arduous and critical negotiations that Japan has had with foreign governments during the past twenty-five years, her foreign adviser had an important and effective hand. His business was to keep the government authorities informed on all foreign matters affecting the interests of Japan, and to keep an eye on all diplomatic movements lest the governments should be led into mistakes through ignorance of foreign customs or civilization. Nothing could have been wiser than the adoption of this means of information on the part of Japan; and it would be far better for some foreign governments if they would take pains to inform themselves as to oriental matters in the same way. Mr. Denison was an American citizen, always loyal to his own country; and the fact that the Imperial Government trusted him absolutely shows how much confidence Japan can have in an American. Up to the last moments of his life Mr. Denison was concerned with the question between Japan and the United States, and felt much disappointed that the issue had so far not been more indicative of a permanent adjustment. In all the great crises of the nation Japan's foreign adviser had proved to be an invaluable assistance to her, and much was expected of him in connection with the American question. In the midst of the negotiations he was suddenly called away. Upon hearing of the demise of Mr. Denison the Emperor conferred upon him the highest order ever conferred on any one below the rank of an ambassador. Everything possible was done by the government and the people to show their appreciation of Mr. Denison's services to the nation, and to extend to his remains the highest honour possible under the circumstances. An important question in all minds is whether the foreign adviser will have a successor.

Japan's Defense Commission

Recently Japan has organized a Defense Commission for the purpose of taking into consideration the steps necessary to ensure adequate national defense both by land and sea. In relation to the new Commission Count Okuma, the Premier, says that to know one's enemy and to know oneself is a strategical maxim that should always be acted upon. Evidently the Premier regards the enemy as somewhere situated in the west; for he says that the apparent enmity between East and West has its roots in the arrogant conviction of western nations that Asiatics are inferior and to be made the easy victims of western aggression. He admits that the higher civilization must always invade and overcome the lower; but he contends that the West received its civilization from the East, and by this means was able to turn the tide of oriental aggression westward. The western people made better use of the civilization handed on to them and they have triumphed, defeating the orient with its own weapons. But this superiority of the occident to the orient is only about four centuries old. When the orient makes proper use of its civilization it will again come to its own. In

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this great work Japan must take her place. She is at present cleaning house in preparation. Japan, avers Count Okuma, has no real enemy in the West. Her nearest possible enemies are those oriental nations who retard the march of modern progress and invite western aggression. For this reason the greatest danger lies at Japan's door in China. Japan must keep her defenses up to a standard that will enable her to become arbiter in Chinese affairs so as to prevent western aggression in that country. The Premier admits that no mere armamental strength will suffice to keep Japan to the front without sufficient moral and material progress to back it up and use it in the wisest and most effective manner. The empire of Japan, says the Count, should be like the benign rays of the sun shedding benefaction around, and the nation's defences should be but a concentration of these rays in time of danger to warn off or put to flight the enemy on which they should be focussed.

Party Politics in Japan

It is not without reason that up to the present party politics in Japan have been regarded as a failure. And why, as a fair question, should the nation desire it otherwise? Certainly party Government cannot stand unless it has somthing to stand for or to stand on; and as all intelligent and loyal citizens are one in all that concerns the vital interests of the nation, there should be little room for partyism in any well organized State.

This may be heresy from an occidental point of view, but it has much to be said in its favour. The Japanese have thought a good deal about party Government; and some of their more distinguished statesmen have even attempted to test it; but neither what they have learned of its working abroad, nor known themselves from experience at home, has at all attracted them. Nor can they thus be regarded as singular, seeing that some of the foremost citizens in both England and America remain out of politics, in detestation of the unseemliness, not to use a stronger word, involved in party Government.

As to belonging to a party for mere party's sake, a feature all too common in Western countries, the Japanese are to be congratulated in discouraging it. They are wisely loathe to open for the demongogue any greater opportunity than is now available. And as for keeping up a party for the special purpose of supporting a special policy on the one hand, or keeping an eye on the Government, on the other, cannot an enlightened and patriotic public be trusted to do that in any case?

Party politics must, by most thinking persons, be reckoned as an evil at best, though perhaps in certain cases a necessary evil. When a great political crisis arises, as it sometimes admittedly has done in the course of Occidental history, out of some grave national issue on which good men were honestly divided, it may have some rational and moral ground for its existence; but to expect a nation, like Japan, for instance, simply to utter the fiat; "Let there be party politics." and then a cut-and-dried system of Party Government shall forthwith appear, is to look for a reversal of the processes of history and defy human evolution.

There was a time in America when Democrat and Republican meant something vital; but how much do they stand for to-day? Apart from the personality of leaders and the spoils of office, nothing! In that, as in all other countries, it is the

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personnel of the party, rather than its principles, that people care about. This must be patent to all familiar with political history. The first Republican party ranged itself under the banner of State rights and freedom, led by Thomas Jefferson; and the opposing party denominated itself Federalist, advocating the power of the Central Government, and was led by Alexander Hamilton. Remarkable to relate, the Jeffersonians in time become known as the Democratic party, while the Federalists vanished altogether; and the Whigs, who replaced them, also disappeared, the New Republican Party at last coming on the scenes. Thus neither party retained its original principles, any more than its name or even its existence. The present Republicans have long stood for a high protective tariff and trans-oceanic possessions, while the democrats have leaned toward free trade and the stay-at-home policy.

Partyism in Great Britain has had pretty much the same history. Originating in the religious squabbles of Elizabeth's reign the older parties had a chequered history, until now Whig and Tory mean very little, except, perhaps, to Mr. G. K. Chesterton, as a source of jokes and paradoxes. So far as all the great political parties of England and the United States have shown any vital quality, the drift has been from one to the other of two extremes, marked mostly by class differences; the aristocracy and the democracy; the rich and the poor; the privileged and the unprivileged; capital and labour; Federal rights and State rights. And if party Government ever obtains to any extent in Japan, it will probably range in the vicinity of either of these extremes, between which mankind, the world over, is ever swinging like a pendulum.

The Japanese, however, are a people that may be depended upon wisely to abstain from encouraging any course that might emphasize difference of class more conspicuously than necessity involves at present. There are in Japan no possibilities of rivally between provincial rights and the Central Government. There is a possibility of exciting class against class, democracy against bureaucracy. In a nation where the masses know so little of politics, it is futile to talk as yet of popular Government. Popular Government on party lines would possibly mean international collision. The rule of a wise and prudent few, even at the risk of some loss of liberty, is infinitely preferable to the rage and speculation of an unenlightened multitude. Party Government in Japan at present could be successful only at the risk of national stability. The elders of the nation, and the more far-seeing of the present generation, are quite aware of this; and there is no great enthusiasm after partyism among the better classes. This ambition in Japan, as elsewhere, has to be left largely to office seekers and political misfits.

During the popular outcry for a party Cabinet when the last Katsura Ministry was overthrown, the late Prince Katsura felt that he might thus win the multitude by its own weapon, and so he organized a party; but he did not live to see his ideals realized. From the first it was clear that the *Rikken Doshi Kai* amounting to nothing apart from the personality of the leaders. The greatest men in the party were there only as friends of Prince Katsura.. No sooner was he gone than they began to feel there was no reason for the party's existence. Baron Goto,

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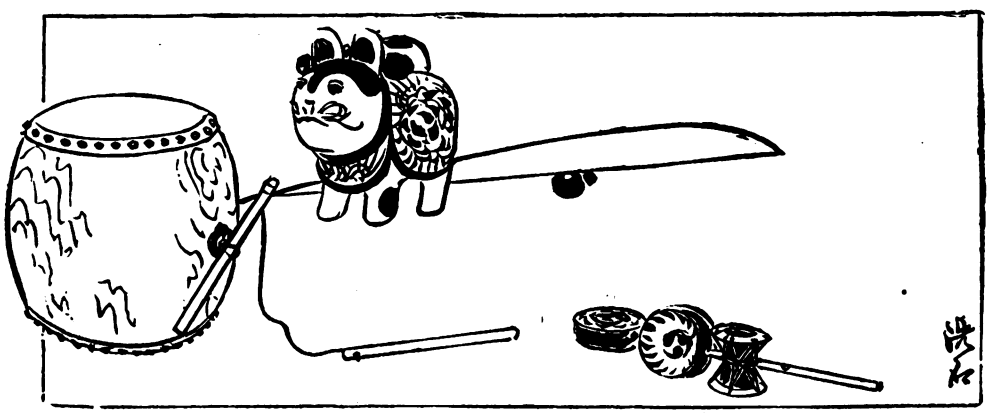
one of the oldest members of the party, and one of the most astute statesmen in Japan, were out of the party, became ex-cited, he knew of no service he could render his country while within the party, that he could not render just as well, if not better, independently of party. Great as Ito's honor then may be able to do for the country; but the fact is there is no room for the party's existence, now that the Emperor and Government is no more. Also the same may be said of all the political parties. It all were united into a body of representative Japanese opinion, the nation would have a stronger Government and future would be more [illegible] to command the attention of the world and get what she wants. The present intricate political divisions are futile. The labor party and the Trade Unions are by reason of the Emperor's demise in the political arena; they take things in their own hands, and try, as best they can, to work out the nation's destiny, and to save it, sometimes from its friends. All of which proves what a tremendous and wholesome influence the Imperial House has over the Japanese people. The Emperor has always been regarded as the father of the nation, and the filial attitude of the people leaves them independent of the political agitator, [illegible] the party's interest.

one of the ablest members of the party, and one of the most astute statesmen in Japan, went out of the party, because, as he said, he knew of no service he could render his country while within the party, that he could not render just as well, if not better, independently of party. Great men like Baron Kato may be able to do something; but the fact is there is no room for the party's existence, now that the founder and mastermind is no more. And the same may be said of all the other political parties. If all were united as a body of representative Japanese opinion, the nation would have a stronger Government and Japan would be more likely to command the attention of the world and get what she wants. The present interminable divisions are futile. The Elder Statesmen and the Privy Council wisely refuse to heed the bedlam of voices in the political arena; they take things in their own hands and try, as best they can, to work out the nation's destiny, and to save it, sometimes from its friends. All of which proves what a tremendous and wholesome influence the Imperial House has over the Japanese people. The Emperor has always been regarded as the father of the nation, and the filial attitude of the people leaves them independent of the political agitator and the party politician.



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